

PEARLS OF HADITH

By

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Translated by

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PUBLISHER'S SUBMISSION

True to its tradition, Dar ul-Isha'at presents another translation of a valuable Urdu work *Jawahir ul Hadith, Pearls of Hadith*.

This work is compiled by no less a person than Mawlana Mufti Aashiq Ilahi Buland Shahri al-Madani. The Mawlana needs no introduction and he continues to serve the cause of Islam through his many writings.

The present work is a book of *Hadith*. Forty, or more, *Ahadith* have been collected on fifteen different topics covering a man's every day life. Although the number forty is mentioned yet they generally exceed that number and quite often different versions are also narrated but not given a distinctive number.

In translating the book into English, we have tried to do justice to the subject and to the efforts of the Mawlana. However, to err is human. If readers come across a mistake they may kindly point that to us for correction in subsequent editions. Not everywhere in the Urdu work was the Arabic text translated, however, we have given the English translation at almost every such place. A glossary of technical terms is appended. References have been made to Radiant Prayers (Mawlana Muhammad Taqi Usmani), vocabulary of the Qur'an (Dr. Abdullah Abbas al-Nadwi) and some other books.

I hope this book will be of use to our readers. I request them to pray for me, my parents and family, and all those associated in the preparation of this book. May Allah reward them.

Khalil Ashraf Usmani

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THE COMPILER'S SUBMISSION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

(In the name of Allah, the Beneficent, the Merciful.
We praise Him and invoke blessings on His noble
Messenger.)

It was about forty years ago that I had begun to write down the forty *Ahadith*. I had collected as many as eleven sets of forty *Ahadith* each and one of forty supplications, and had published them under the title *Gulshan Hadith* in a book form. Thereafter, I did not get an opportunity to publish that again. I was involved in different books and only that happened what Allah wished. Although I wrote down many other books during the time, yet I never resolved firmly to publish that particular book.

A few months ago, however, Allah put into my heart that I should publish that collection and the urge became very pressing in Sha'ban 1420 A.H. I looked at the collection and felt that some more sets of forty *Ahadith* must be added to it on different subjects under different headings. (In the previous collection, I had given a single heading before every forty *Ahadith*.) I had hoped that I would be able to get over with my task in a week or ten days. But, the new arrangement and revision all took me about a month.

In the first edition, I had not placed sub-headings. This time, I have added the sub-headings and given the collection

a new title, *Jawahir al-Hadith*.

I request my readers to read these *Ahadith* themselves and give lessons to their family members also. They may remember me and my parents and teachers in their supplications.

وبالله التوفيق وهو خير عون وخير رفيق.

(And success comes from Allah Who is the Best of Help and the Best of friends.)

Muhammad Aashiq Ilahi

Buland Shahri.

(May Allah forgive him)

Madinah Munawwarah,

Shawwal 1420 A.H.

FORTY AHADITH ON FAITH

بسم الله الرحمن الرحيم. نحمده ونصلي على رسوله الكريم.

In the name of Allah, the Beneficent, the Merciful.

We praise Allah and invoke blessings on His noble Messenger.

WHAT IS *EEMAN* (FAITH) AND ISLAM?

Hadith 1: The Messenger of Allah ﷺ said: Faith is that you believe in Allah and in His angels, in His Books and in His Messenger, and in the Last Day. It is also a branch of faith that you believe in Divine decree, that whatever good or bad happens is determined by Allah. And, Islam is that you bear testimony that there is no one worthy of worship other than Allah and that Muhammad (ﷺ) is the Messenger of Allah, and that you establish *Salah* (regular prayer), pay the *Zakah* and fast during (the month of) Ramadan, and that you perform *Hajj* of the *Bayt Allah* (House of Allah) if you have the ability to go there.

(Muslim: Narrated by Umar in the *Hadith Jibril*.)

Observation: *Eeman* (or faith) is the name of correct belief while Islam is the apparent deeds. However, since the deeds are not worthwhile without *Eeman*, therefore, testimony of unity and messengership is mentioned while defining Islam.

Hadith 2: The Prophet—the guide for everyone—ﷺ said: Islam is based on five things:

(1) to bear witness that there is no god other than

Allah and Muhammad ﷺ is His slave and His Messenger;

- (2) to establish prayer;
- (3) to perform *Hajj*;
- (4) to fast during Ramadan.

(Bukhari and Muslim: Narrated by Ibn Umar.)

Hadith 3: The Prophet—who is Mercy for the universe—ﷺ said: No one can become a Believer until he believes in four things:

- (1) He bears witness that there is no deity besides Allah and bears witness about me that I am the Messenger of Allah Who has sent me with the Truth.
- (2) He believes in death.
- (3) He believes in resurrection after death (to render accounts).
- (4) And, he believes in predestination.

(Tirmizi: Narrated by Ali.)

Hadith 4: The Prophet ﷺ said: Surely, Allah created the pen before everything else. He then said to it, "Write!" The pen submitted, "What shall I write?" He said, "Write down the destiny!" So, it wrote down everything (according to Allah's wish) that was to occur ever after.

(Tirmizi: Narrated by Ubadah ibn Samit.)

Hadith 5: The *Sadiq Masdooq* (Prophet) ﷺ said: Everything is according to Divine decree, even being helpless or intelligent. (Muslim: from Ibn Umar.)

THE ADVANTAGE OF FAITH

Hadith 6: The pride of the universe, the Prophet ﷺ said: If anyone bears witness that there is no one worthy of worship besides Allah and that Muhammad (Mustafa ﷺ) is

the Messenger of Allah then Allah forbids the fire of Hell on him. (Muslim: Narrated by Ubadah)

THE EVIL OF POLYTHEISM

Hadith 7: The Prophet, who is Mercy for everyone, ﷺ said: If anyone dies while he associated anything with Allah then he will be admitted to Hell. And, as for him who dies while he did not associate anything with Allah, he will be admitted to Paradise. (Muslim: Narrated by Ubadah.)

Observation: To associate with Allah is to regard someone like Him, or to regard someone's attribute in the same manner as Allah's attributes, or to do something in a way that suggests that the doer regards someone like Allah. The saying that he should not associate anything with Allah includes everything—even a Prophet, a saint, a sufi, a demon, a symbol of shrine, etc. None of these may be associated with Allah.

Hadith 8: The Prophet ﷺ said: He has tasted the flavour of faith who is pleased with Allah as his Lord, Islam as his religion and Muhammad (ﷺ) as the Messenger.

(Muslim: Narrated by al-Abbas ibn al-Muttalib.)

Hadith 9: Sayyidina Mu'az ibn Jabal رضى الله عنه asked, "O Messenger of Allah, which faith is superior?" He said, "(The superior faith is) that for the sake of Allah you love (someone), hate (someone) and occupy your tongue in remembrance of Allah." He submitted, "What deed should I perform besides?" The Prophet ﷺ said, "Choose for other people what you choose for yourself and dislike for them what you dislike for yourself. (Ahmad)

THE RIGHTS OF ALLAH

Hadith 10: The Prophet ﷺ said: Surely the right of

Allah on His slaves is that they worship Him and associate none with Him. And the right of slaves over Allah is that He should not punish him who does not associate anything with Him. (Bukhari and Muslim: Narrated by Mu'az.)

SAYYIDINA MUHAMMAD'S ﷺ UNIVERSAL MISSION

Hadith 11: The Prophet ﷺ said, By Him Who holds my life in His grasp! of this *Ummah* to whom I have been sent (meaning all mankind until the Last Day), whoever learns of my mission and yet dies without having faith on the religion that I have brought, will be of those who go to Hell whether he is a Jew or a Christian.

(Muslim: Narrated by Abu Hurayrah.)

Observation: In the sight of Allah, of all religions only Islam is recognised and mankind may earn salvation only if they adhere to Islam. Those people who claim to follow a heavenly religion are also not the dear slaves of Allah because all religions stand abrogated except Islam and Allah is angry at them for following an abrogated religion. They too will go to Hell and that is why Jews and Christians are named specifically.

THE COMMAND FOR JIHAD

Hadith 12: The merciful Prophet ﷺ said: I have been commanded by Allah to fight people until they testify that there is no god but Allah and Muhammad is the messenger of Allah, establish prayer and pay *Zakah*. When they do that their lives and property are protected by me, unless they have to be put to death against the dues of Islam (say, against punishment in imposition of *Hadd* or *Qisas*). And their reckoning is with Allah (for we can see the apparent but Allah knows the unseen, inner condition).

(Bukhari: Narrated by Ibn Umar.)

ALLAH AND THE MESSENGER MUST BE DEAREST

Hadith 13: The Prophet ﷺ who is the pride of the children of Aadam عليه السلام said: He who has three things will find the sweetness of faith.

- (1) To him Allah and His Messenger must be dearer than everything else.
- (2) If he loves anybody then that love must be only for the sake of Allah.
- (3) When Allah has protected him from Hell, he should consider reverting to disbelief as repulsive as being flung into the Fire.

(Bukhari, Muslim: Narrated by Anas.)

Hadith 14: The noble Messenger ﷺ said: None of you will be a Believer until I (the Messenger of Allah) am dearer to him than his father, his children and all men. (Ibid)

BRANCHES OF FAITH

Hadith 15: The beloved of the Lord of the worlds, the Prophet ﷺ said: *Eeman* (faith) has something over than seventy branches. The most excellent of these is the declaration that there is no god but Allah (and Muhammad is His Messenger ﷺ). The least of these is to remove from the path that which causes inconvenience. And modesty is one of the (most important) branches of faith.

(Ibid: Narrated by Abu Hurayrah.)

LOVE FOR ALLAH AND HATE FOR ALLAH

Hadith 16: The last of the Prophets ﷺ said: If anyone loves for the sake of Allah, and despises (that is, antagonises anyone) for the sake of Allah, and gives (anything to

anyone) for the sake of Allah, and withholds in pursuance of Allah's command (so that he does not spend on anything sinful himself and does not give to those who spend on sinful things) then he has perfected his faith.

(Abu Dawood: Narrated by Abu Umamah.)

A MAJOR SIGN OF FAITH

Hadith 17: The Messenger of Allah ﷺ said: When your piety pleases you and your wrongdoing saddens you then you are a Believer. Someone asked, "O Messenger of Allah! What is sin?" He said, "When anything pricks your conscience then (know that it is a sin and) give it up."

(Ahmad: Narrated by Abu Umamah.)

Observation: Of course, everyone is aware of what things are wrong and sinful, but whenever it is not clear, the heart should be consulted. If the heart is dissatisfied then forsake what you are doing because a Believer's heart does not compromise with a wrongdoing unless it is corrupted by constant sinning, bad company and unlawful nourishment.

A BELIEVER SHOULD KEEP THE MOSQUE OCCUPIED

Hadith 18: The Prophet who is the Chief of the two worlds ﷺ said: When you see anyone who is careful to inhabit the mosque then testify that he is a Believer because Allah has said,

إِنَّمَا يُعَمِّرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

{He only shall inhabit the places of Allah's worship who believes in Allah and the Last Day... (al-Tawbah, 9:18)} (Tirmizi: Narrated by Abu Sa'eed.)

AN IMPORTANT DEMAND OF FAITH

Hadith 19: The Prophet ﷺ said: None of you will be a

(perfect) Believer unless he restricts his sensual desires according to what I have brought (the *Shari'ah* and religion).

(Mishkat: Narrated by Abdullah ibn Umar.)

MUSLIM MU'MIN, MUJAHID AND MUHAJIR

Hadith 20: The Prophet ﷺ said: A Muslim is he from whose tongue and hand other Muslims are safe. A *Mu'min* (Believer) is one whom others trust with their lives and property. (Tirmizi: Narrated by Abu Hurayrah.)

Another version tells us:

A Mujahid (warrior) is he who wages jihad with himself for obedience to Allah and a Muhajir is one who abandons sin and wrongdoing.

(Bayhaqi in Sha'bal Eeman: Narrated by Fadalah.)

Hadith 21: The noble Prophet ﷺ said: Beware! He has no faith who is not trustworthy and he has no religion who does not honour his covenant. (Bayhaqi in Sha'b)

DEVIL'S PROMPTINGS AND THEIR CURE

Hadith 22: The Prophet ﷺ said: The devil will come to you and whisper evil thoughts to you (to impair your faith). He will prompt you with various questions about faith. (For instance,) he will ask, "Who has created this? And that?" (He will go on) until he asks, "Who created your Lord?" So, when that happens you must say اعوذ بالله من الشيطان الرجيم (I seek refuge in Allah from the accursed devil), and such thoughts must be curbed.

(Bukhari and Muslim: Narrated by Abu Hurayrah.)

Another version prescribes that one should say امنت بالله ورسله (I have believed in Allah and His Messenger). (Ibid)

THE HYPOCRITE'S EXAMPLE

Hadith 23: The Messenger of Allah ﷺ said: The example of a hypocrite is seen in a sheep that moves between two herds of sheep (and she becomes pregnant), now going to the first herd and now to the other. (Muslim: Narrated by Ibn Umar.)

Those people who are hypocrites are not Muslims at heart. They seem to have ties with Muslims and also with the infidels so that they may get advantage from both sides. The *Hadith* compares them to a sheep that moves between two herds to male with a male.

A hypocrite is an opportunist. He cannot be relied upon by any side. The Qur'an has said about hypocrites:

لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ

{...belonging neither to these nor to those... (an-Nisa, 4:143)}

HYPOCRITE'S DEEDS AND CHARACTERISTICS

Hadith 24: The Prophet who is the guide of all ﷺ said: He who has four characteristics is a pure hypocrite and he who has one of these traits (will not, of course, be called a pure hypocrite but it will be said about him that) he has one characteristic of hypocrisy until he abandons it. The traits are:

- (1) If he is trusted with something, he betrays.
- (2) When he speaks he lies.
- (3) When he covenants he cheats.
- (4) When he quarrels he uses abusive language.

(Bukhari and Muslim: Narrated by Ibn Umar.)

CHARACTERISTICS OF THE FAITHFUL

Hadith 25: The Prophet, who is the best of men, ﷺ

said: A Believer is innocent and gentle while a sinner (meaning a disbeliever) is given to intrigues and is vulgar.

(Ibid)

Hadith 26: The merciful Prophet ﷺ said: A Believer is not stung at the same hole twice (for, although he is simple and innocent yet he must not be so naive as to suffer at the hands of the same person or from the same situation more than once). (Bukhari and Muslim: Narrated by Abu Hurayrah.)

Hadith 27: The Prophet ﷺ said: By Him in Whose Hand is my life, no man can become a Believer until he loves for his brother what he loves for himself.

(Bukhari and Muslim: Narrated by Anas.)

Hadith 28: The Prophet who is mercy for the worlds ﷺ said: By Allah, he will not be a Believer. By Allah, he will not be a Believer. By Allah, he will not be a believer. (When he said that three times) someone asked, "O Messenger of Allah, about whom do you say that?" He said, "About him whose neighbour is not safe from his mischief."

(Bukhari and Muslim: Narrated by Abu Hurayrah.)

DISOBEDIENCE IS ALIEN TO FAITH

Hadith 29: The noble Messenger ﷺ said: He has not believed in the Qur'an who has made lawful what the Qur'an has declared as unlawful. (Tirmizi: Narrated by Suhayb.)

Hadith 30: The Prophet ﷺ said: The fornicator is not a Believer when he commits fornication. When one steals, he is not a Believer, and when one drinks wine he is not a Believer. The plunderer towards whom people look with raised eyes is not a Believer when he plunders, and he who defrauds from spoils of war is not a Believer when he defrauds. Save yourselves (from these things).

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(Bukhari and Muslim: Narrated by Abu Hurayrah.)

These things are strange to the demands of faith. A Believer simply cannot do them.

Hadith 31: The noble Messenger ﷺ said: Save yourselves from seven destructive things. When his Companions رضى الله عنهم asked him what they were, he said,

- (1) To associate anything with Allah,
- (2) magic,
- (3) to kill one whom Allah has declared unlawful to kill,
- (4) usury,
- (5) to consume the property of an orphan,
- (6) to turn back from jihad, and
- (7) to slander chaste woman.

(Bukhari and Muslim: Narrated by Abu Hurayrah.)

There are many kinds of sin but faith demands that Believers give up every sin. People commit sin but go on to claim that they are Believers. If their faith is well-grounded then they should never turn to sin. This is why *Hadith 29* tells us that one has not believed in the Qur'an when he makes lawful what the Qur'an has declared unlawful by continuing to do that.

BELIEVERS ARE MILD

Hadith 32: The merciful Prophet ﷺ has said: Believers are accessible and mild (and it is easy to reach them, talk to them and seek their help). It is like the camel with a noose in its nose. When it is led by that, it follows in obedience and if it is made to sit anywhere, it sits down.

(Tirmizi: Narrated by Makhool, a tabi'ee in a *mursal* way.)

The *Hadith 30* and *31* mention a few kinds of sin. There are many other kinds of sin. We must avoid all of them.

WITHOUT MODESTY, FAITH IS LACKING

Hadith 33: The Prophet who is the teacher of morals ﷺ said: Indeed, modesty and faith are companions. Thus, if one of the two is removed then the other also is removed (at the same time). Thus, it cannot be that a Believer lacks modesty.

A BELIEVER CANNOT TAUNT OR CURSE

Hadith 34: The noble Messenger ﷺ said: A Believer is not one who taunts or curses or acts indecently or speaks vulgar language. (Tirmizi: Narrated by Ibn Mas'ood.)

A BELIEVER CRAVES FOR THE GOOD

Hadith 35: The merciful Prophet ﷺ said: A Believer's belly cannot fill with listening to pious talk so that the final result is that he is in Paradise. (Tirmizi: Narrated by Abu Sa'eed.)

REWARD AGAINST PAIN AND TIREDNESS, SORROW AND DIFFICULTY

Hadith 36: The Messenger of Allah ﷺ said: Whatever a Muslim faces by way of pain, tiredness, worry, anxiety or trouble—even if it be a thorn that pricks him once—,Allah surely recompenses him by turning that as an expiation of his sins. (Bukhari and Muslim: Narrated by Abu Sa'eed.)

Hadith 37: The mercy to the worlds that the Prophet ﷺ is, said: It is very peculiar with a Believer. Surely, everything with him is commendable and no one else besides him has a share in it. If he is happy, he thanks and that is better for him. And if he suffers difficulty, he endures

patiently and this (too) is better for him.

(Muslim: Narrated by Suhayb.)

THE WORLD IS A PRISON FOR THE BELIEVER

Hadith 38: The Prophet ﷺ said: The world is the Believer's prison and it is for him a (place of) famine. When he separates from the world, he gains freedom from his prison.

(Sharah as-Sunnah: Narrated by Ibn Umar.)

REPEATING THE KALIMAH SINCERELY

Hadith 39: The Prophet ﷺ, who is the chief of the two worlds, said: He who repeats the *Kalimah* لا إله إلا الله (there is no god but Allah) sincerely will enter Paradise. Someone wished to know what it is to recite it sincerely. He said: The sincerity is that the *Kalimah* stops (him who recites it) from what Allah has forbidden.

(Targheeb: Narrated by Zayd ibn Arqam with reference to Tabarani.)

Observation: The meaning is that only he is said to have recited it sincerely who abides by the demands of لا إله إلا الله by conducting himself accordingly.

RESULT DEPENDS ON FINAL CONDITION

Hadith 40: The seal of the Prophet ﷺ said: Surely, a man may perform deeds which are associated with those who go to Hell (that is, he disbelieves) and (in the end) he declares belief, so he goes to Paradise. And someone performs deeds which befit those who go to Paradise but (in the end) takes up disbelief, so he becomes a denizen of Hell. The truth is that deeds are decided on their conclusion.

(Bukhari and Muslim: Narrated by Sahl ibn Sa'd.)

FORTY AHADITH ON BARZAKH, RESURRECTION, PARADISE AND HELL

بسم الله الرحمن الرحيم. نحمده ونصلي على رسوله الكريم.

In the name of Allah, the Beneficent, the Merciful.

We praise Allah and invoke blessings on His noble Messenger.

THE GRAVE AND THE QUESTIONING BY ANGELS

Hadith 1: The mercy for the worlds, the Prophet ﷺ said: When the dead man is buried, two angels come to him. They are dark-complexioned with blue eyes. One is called *Munkir* and the other *Nakeer*. They ask about (Sayyidina) Muhammad (ﷺ), "What do you say about him?" (If he was a Believer,) he will say, "He is the slave of Allah and His messenger, أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله." The two angels (hear him and) exclaim, "We knew that you would give this answer." Then, his grave is expanded by seventy cubits and made bright and he is asked to sleep. He says, "I will go to my family and tell them (of my condition)." The angels say, "(One cannot return from here.) Sleep like a bride whom only he can awaken who is dearest to her among her family, her husband." In short, (he is in comfort) until Allah raises him from his place (on the Day of Resurrection). But, if the dead man is a hypocrite (or an unbeliever) he replies to the angel, "I do not know myself but I have repeated what I heard other people say about

him." The angels say, "We knew that you will give this answer." Then the earth is asked to press him and it squeezes him so that his ribs come out the other side and he will continue to bear punishment until Allah raises him from there (on the Day of Resurrection).

(Tirmizi: Narrated by Abu Hurayrah.)

Hadith 2: The Prophet ﷺ said: Two angels come to the corpse (in the grave). They make him sit down and question him, "مَنْ رَبُّكَ (who is your Lord?)." (If he (is a believer, he) says, "My Lord is Allah." Then, they ask, "مَا دِينُكَ (what is your religion?)." He says, "My religion is Islam." They ask him then, "What do you say about this man who is sent (by Allah)?" He says, "He is the Messenger of Allah (ﷺ). The angels ask him how he came to know that and he replies that he has read the Book of Allah, believed in it and confirmed it. This thing is mentioned (in the verse of *Surah Ibrahim*):

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

{Allah confirms those who believe with the firm word in the life of this world and in the Hereafter; (14:27)}.

When he gives correct answers, a caller (of Allah) calls from the heaven, saying, "My slave has spoken the truth. Spread for him the bedding of Paradise, and clothe him with garments of Paradise." So, the door is opened and he receives the comfort of Paradise and its fragrance. And, the grave is widened to the extent his sight covers.

And, speaking of the death of a disbeliever, he said: (In the grave,) his soul is returned to his body and two angels come to him and put questions to him, "مَنْ رَبُّكَ (who is your Lord?)" He answers, "Woe to me! I do not know." They ask, "مَا دِينُكَ (what is your religion?)" and he replies, "Woe to me!

I do not know." Then, they ask, "Who is the one who was sent to you?" He replies again, "Woe to me, I do not know!" A caller from the heaven calls out, "He lies. Spread under him a bedding of fire, clothe with garments of fire and open for him a door towards Hell." So, (the door is opened and) the hot breeze comes to him and the grave is squeezed on him until his ribs come out of the other side. A blind and deaf angel is appointed to beat him. He carries such an iron hammer which, if struck on a mountain, would turn it into dust. He will beat him so hard that, except for man and jinn, everything between north and south hears it. He turns into dust because of the strike, but the soul is again returned to him. (Ahmad: Narrated by al-Bara ibn Aazib.)

Hadith 3: The chief of the Messengers ﷺ said: In the grave, ninety-nine scorpions are let loose on the disbeliever and they sting him until the Day of Resurrection. If one of those scorpions were to blow on earth then vegetation would not grow on it. (Darami: Narrated by Abu Sa'eed.)

Hadith 4: The Prophet ﷺ who is the beloved of the Lord of the worlds said: When the corpse is placed in the grave it seems to him as though the sun is hiding. (So) he arises rubbing his eyes and tells (the angels), "Let me alone, I will offer prayers." (Ibn Majah: Narrated by Jabir)

Observation: He will think of prayers only if he were used to offer *Salah* when alive.

Hadith 5: The chief of the two worlds, the Prophet ﷺ said: Surely, the grave is the first stage of the stages of the Hereafter. If anyone gets through it (without punishment) then whatever follows it is easier than it. But if anyone does not get deliverance from it then whatever follows it is harsher than it. And he said: Whenever I saw a sight, I found the plight in the grave very difficult. (Tirmizi: Narrated by Uthman.)

Hadith 6: The Messenger of the Lord of the worlds ﷺ said: When anyone of you dies then (in the grave) his (real) destination (Paradise or Hell) is presented to him in the morning and in the evening. He is told, "This is your destination on the Day of Resurrection (when Allah will raise you)." If he deserves it, he will join the people of Paradise but if he is worthy of it, he will join the dwellers of Hell. (Bukhari and Muslim: Narrated by Ibn Umar.)

Generally, all over the world the custom is to bury the dead. Hence, reference is made to the grave as the place of reckoning after death. However, even those people who are not buried undergo the reckoning and punishment, or comfort if they are Believers.

WHAT IS THE TRUMPET?

Hadith 7: The guide for the universe, that the Prophet ﷺ is, said: The trumpet is a horn which will be blown.

(Tirmizi: Narrated Ibn Umar.)

ANXIETY ON THE DAY OF RESURRECTION

Hadith 8: The glorious Prophet ﷺ said: On the Day of Resurrection, all people will be gathered and they will be bare-footed, bare-bodied and uncircumscribed. Sayyidah Ayshah رضى الله عنها submitted, "O Messenger of Allah! (This will cause much shyness to them because) all men and women will see each other!" The Prophet ﷺ said: O Ayshah! The condition on the Day of Resurrection will be so stern (and everyone will be so perturbed and fearful) that they will not even have a thought of looking at each other.

(Bukhari, Muslim: Narrated by Ayshah.)

Hadith 9: The Prophet ﷺ, the beloved of the Lord of the worlds, said: On the Day of Resurrection, the sun will be

(so) near to the creatures, only the distance of a mile away, (that because of it) people will be immersed in their perspiration according to their deeds. Some will have it upto their ankles, some upto their knees and some upto the point where they tie their lower garment. Some will have the perspiration up and into their mouths like reins.

(Muslim: Narrated by al-Miqdar.)

Observation: People will stand in their perspiration as if they are in a pond or lake, immersed into it according to the sins they had committed.

RECEIVING OF RIGHTS

Hadith 10: The noble Prophet ﷺ said: If anyone has insulted his brother or in any other way wronged him then let him make amends (by asking for forgiveness or reimbursing him) today before (the day) when (currency like) Dinar and Dirham will not be valid. (Otherwise,) if the oppressor has pious deeds with him, they will be taken away from him to the extent of the wrong committed. And if he does not have pious deeds, the sins of the wronged one will be taken from him and placed against the oppressor.

(Bukhari: Narrated by Abu Hurayrah.)

Hadith 11: The Prophet—the intercessor on the Day of Gathering—ﷺ said: You will surely repay the right of rightful owners. (Let alone men, judgement will also be passed against the wrongs among animals.) A horned-sheep will be asked to recompense an unhorned-sheep (if it had struck the unhorned sheep). (Muslim: Narrated by Abu Hurayrah.)

Hadith 12: The mercy of the worlds, the Prophet ﷺ said: The first petitioner and defendant on the Day of Resurrection will be two neighbours.

(Ahmad: Narrated by Uqbah ibn Aamir.)

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Hadith 8: The glorious Prophet ﷺ said: On the Day of Resurrection, all people will be gathered and they will be bare-footed, bare-bodied and uncircumscribed. Sayyidah Ayshah رضى الله عنها submitted, "O Messenger of Allah! (This will cause much shyness to them because) all men and women will see each other!" The Prophet ﷺ said: O Ayshah! The condition on the Day of Resurrection will be so stern (and everyone will be so perturbed and fearful) that they will not even have a thought of looking at each other.

(Bukhari, Muslim: Narrated by Ayshah.)

Hadith 9: The Prophet ﷺ, the beloved of the Lord of the worlds, said: On the Day of Resurrection, the sun will be

(so) near to the creatures, only the distance of a mile away, (that because of it) people will be immersed in their perspiration according to their deeds. Some will have it upto their ankles, some upto their knees and some upto the point where they tie their lower garment. Some will have the perspiration up and into their mouths like reins.

(Muslim: Narrated by al-Miqdar.)

Observation: People will stand in their perspiration as if they are in a pond or lake, immersed into it according to the sins they had committed.

RECEIVING OF RIGHTS

Hadith 10: The noble Prophet ﷺ said: If anyone has insulted his brother or in any other way wronged him then let him make amends (by asking for forgiveness or reimbursing him) today before (the day) when (currency like) Dinar and Dirham will not be valid. (Otherwise,) if the oppressor has pious deeds with him, they will be taken away from him to the extent of the wrong committed. And if he does not have pious deeds, the sins of the wronged one will be taken from him and placed against the oppressor.

(Bukhari: Narrated by Abu Hurayrah.)

Hadith 11: The Prophet—the intercessor on the Day of Gathering—ﷺ said: You will surely repay the right of rightful owners. (Let alone men, judgement will also be passed against the wrongs among animals.) A horned-sheep will be asked to recompense an unhorned-sheep (if it had struck the unhorned sheep). (Muslim: Narrated by Abu Hurayrah.)

Hadith 12: The mercy of the worlds, the Prophet ﷺ said: The first petitioner and defendant on the Day of Resurrection will be two neighbours.

(Ahmad: Narrated by Uqbah ibn Aamir.)

TESTIMONY OF THE EARTH

Hadith 13: The Prophet ﷺ said: Do you know to what news of the earth this verse refers?

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

{On that day it will relate its tidings. (az-Zilzal, 99:4)}.

The Companions رضى الله عنهم said, "Only Allah and His Messenger know best." He said: The news of the earth is the testimony it will give against what every man and every woman did on it at specified times.

(Tirmizi: Narrated by Abu Hurayrah.)

THE EASY RECKONING

Hadith 14: The Prophet ﷺ said (in reply to a query of Sayyidah Ayshah رضى الله عنها): The easy reckoning (on the Day of Resurrection) is that pardon will be given (merely) on looking at the record of deeds. But, O Ayshah, he who is subject to scrutiny will perish! (Ahmad: Narrated by Ayshah.)

MERCY ON THE BELIEVER ON THE DAY WHICH WILL BE AS LONG AS 50,000 YEARS

Hadith 15: The Prophet, who is the chief of the two worlds ﷺ, said: By Him in Whose hands is my soul, the Day of Resurrection (which will be as long as fifty thousand years) will be easier for a Believer to pass than (the time he took) in the world to offer one fard *Salah*.

(Bayhaqi in *Kitab al-Ba'th*: Narrated by Abu Sa'eed.)

THE BRIDGE SIRAAT

Hadith 16: The chief of the Prophets ﷺ said: (All) people will come on the (back of) Hell (meaning, the bridge, *Siraat*). They will cross over it quickly or slowly depending on (their) deeds. Thus, the first batch will pass over with

lightening speed, another (batch) with the speed of air and yet another like swift horses. Then (a batch) will pass like an ordinary riding beast (camel, etc.), another like one running on one foot and yet another like one walking. (Tirmizi: Narrated by Ibn Mas'ood in the commentary on *Surah Maryam*.)

It is stated in some versions that the Companions رضى الله عنهم said, "Messenger of Allah, what is the description of the bridge *Siraat*?" He explained: It is a wet and slippery place, and will contain (what is from Hell) that which snatches and pincers and large thorns the like of which are found in Najd and called Sa'daan. The Believer will cross over it (quickly). (The speed will be commensurate with their righteous deeds.) Some will pass on within the twinkling of an eye, some swift like lightening and some like breeze, and some like birds, some like swift horses, and some like camels.

The pincers and thorns that would have emerged from Hell would try to pull one into Hell. Many people will gain safety and cross over, many will suffer scratches before they pass over and many will be pushed into the fire of Hell. then, finally, the (pious) faithful will be safe from Hell and I swear by Him Who holds my life that you (over here in the world) are not as strong in beseeching Allah as those Believers (who come safely over the bridge past Hell) will beseech Allah to intercede with Allah for their brothers (who would have fallen) in Hell.

(At-Targheeb wa at-Tarheeb, reference: Bukhari and Muslim.)

INTERCESSION

Hadith 17: The Prophet ﷺ said: A messenger came (to me) from my Lord and gave me choice either to get entry into Paradise (without reckoning) for half of my *Ummah* or obtain right to intercede. So, I chose to have the right of intercession (for, it is more beneficial). And, I will intercede

for him who dies while he has not associated anything with Allah. (Tirmizi: Narrated by Awf ibn Maalik.)

Hadith 18: The glorious Prophet ﷺ said: The people who are consigned to Hell will be lined up (on the path leading to Paradise). One person going to Paradise will pass by them and one of those going to Hell will call out to him, "I had given you to drink a sip (of water or something)," and another will say, "I had given you water for ablution" (hence, make a recommendation for us). Thus, that man going to Paradise will make a recommendation and get them admitted to Paradise. (Ibn Majah: Narrated by Anas.)

Hadith 19: The true Prophet ﷺ said: On the Day of Resurrection, three kinds of people will make an intercession, (1) the Prophets (عليهم السلام), (2) the *Ulama* and (3) the martyrs. (Ibn Majah: Narrated by Uthman.)

THE NUMBER OF MUHAMMAD'S ﷺ UMMAH

Hadith 20: The beloved of the Lord of the worlds—the Prophet ﷺ said: There will be a hundred and twenty rows of the people of Paradise, eighty of them will belong to this *Ummah*. The remaining forty will belong to (all) other *Ummahs*. (Tirmizi: Narrated by Buraydah.)

PARADISE AND THE REWARD AND HONOUR FOR ITS INHABITANTS

Hadith 21: The pride of the two worlds, the Prophet ﷺ said: There are a hundred degrees (levels) in Paradise, the distance between every two is equal to the distance between earth and the sky. The *Jannah al-Firdaws* is the most supreme (and) all the four rivers of Paradise emanate from here. Over it is the Throne of Allah. Hence, when you ask

Allah, ask for *Jannah al-Firdaws*. (Tirmizi: Narrated by Ubadah.)

Hadith 22: The merciful Prophet ﷺ said: A proclaimer would proclaim to the people of Paradise, "Surely, it has been decided for you that (for ever) you will remain healthy and never fall ill; you will live (for ever) and never die, you will keep young (always) and never grow old; and you will continue to enjoy blessings, never be deprived." (Muslim: Narrated by Abu Sa'eed.)

One of the Companions رضى الله عنهم asked, "Messenger of Allah, will the dwellers of Paradise sleep?" The Prophet ﷺ said, "Sleep is the brother of death and the people of Paradise will neither die nor sleep." (Mishkat.)

Hadith 23: The Prophet ﷺ said: Surely, the faces of the first batch that will enter Paradise on the Day of Resurrection will be bright like the moon of the fourteenth. The brightness of the faces of the second batch (going to Paradise) will be like many bright stars (before you) in the sky. For everyone of them will be two wives, each of whom will seventy pairs of garments on her. The marrow of her feet will be visible from outside. (Tirmizi: Narrated by Ibn Sa'd.)

This *Hadith* refers to the two wives of this description from the *Hoors*. The other wives that will be given to them are mentioned in other *Ahadith*.

Hadith 24: The Prophet ﷺ said: Surely, there will be a hundred stages in Paradise. (As for their length and breadth,) if all the creation were to be put into one of them it would accommodate all the creation. (Tirmizi: Narrated by Abu Sa'eed.)

Hadith 25: The chief of the two worlds ﷺ said: The people of Paradise will have no hair on them and have no beard. It will seem that they have applied antimony. Neither will their youth wane nor their garments wear out. (Tirmizi: Narrated by Abu Hurayrah.)

Observation: The desire to have no beard will be fulfilled in Paradise. Hence, let us grow beard in the world so that the sin of shaving it off does not delay our entry into Paradise.

Hadith 26: The merciful Prophet ﷺ said: To go out one morning or one evening in the cause of Allah is better than all the world and whatever it contains. and, if a woman out of the women of Paradise were to glance towards earth, she will surely brighten what is between heaven and earth and fill it with sweet fragrance. And, it is certain that the scarf of the woman of Paradise is better than the whole world and whatever lies in it. (Bukhari: Narrated by Anas.)

Hadith 27: The Holy Prophet ﷺ said (while answering questions about the creation of Paradise): In the creation of Paradise, one block is made of gold and the next of silver and the mixing compound is a strong sweet-smelling musk. Its pebbles are pearls and rubies and its soil is saffron. He who enters Paradise will always get blessings and will never be deprived (of anything), will live forever and never die. The garments of the people of Paradise will never wear out and their youth never fade. (Ahmad: Narrated by Abu Hurayrah.)

Hadith 28: The noble Prophet ﷺ said: Surely, there is a market in Paradise wherein no buying or selling takes place. It has only pictures of men and women. If anyone wishes that he should have been like one of those then he becomes like that (immediately). (Tirmizi: Narrated by Ali.)

THE PERSPIRATION OF PEOPLE OF PARADISE

Hadith 29: The merciful Prophet ﷺ said: Indeed, the people of Paradise will eat and drink but will not spit, or pass urine or stool. They will not need to blow their nose.

The Companions رضى الله عنهم asked, "What will happen to the food?" The Prophet ﷺ said, "It will produce belching and perspiration. Their perspiration will be like musk." (He then said:) "The people of Paradise will (involuntarily) glorify Allah just as you breathe (involuntarily)."

(Muslim: Narrated by Jabir.)

VISION OF ALLAH IN PARADISE

Hadith 30: The true Prophet ﷺ said: When its dwellers will enter Paradise, Allah will ask (them), "Do you wish for anything else that I may give you?" They will submit, "(What else do we want, You have given us everything.) Have You not brightened our faces? Have You not admitted us to Paradise? And, did You not deliver us from Hell?" The Prophet ﷺ said that after they will have spoken these words, the screen will be raised and they will see Allah compared to whatever they will have been given, they will find looking at their Lord more lovable.

(Muslim: Narrated by Suhayb.)

THE POND KAUTHAR

Hadith 31: The Prophet who will quench people's thirst at *al-Kauthar* ﷺ said: The width of my pond *al-Kauthar* from one end to another is equal to one month's journey. And its sides are equal. Its water is whiter than milk and its fragrance is sweeter than musk and its ewers are like stars in the sky. If anyone drinks from it once, he will never again be thirsty. (Bukhari, Muslim: Narrated by Abdullah Ibn Amr.)

We read in another version that its water is sweeter than honey. (Mishkat)

Hadith 32: The Prophet ﷺ said: Every Prophet will have a pond. Indeed, they will vie with each other for the number of people coming to their ponds. I hope that the

number of drinkers will be largest at my pond (because my *Ummah* is the largest). (Tirmizi: Narrated by Samurah.)

PUNISHMENT IN HELL, AN ASSESSMENT

Hadith 33: The Prophet ﷺ who is the chief of the worlds said: The fire (that you burn) and its heat is one-seventieth of the fire of Hell (1/70). Someone said, "O Messenger of Allah, surely this fire (of earth) was enough (to burn man)!" He said, "Yes. In spite of that the heat of the fire of Hell is increased 69 times over the fire of this world."

(Bukhari: Narrated by Abu Hurayrah.)

Hadith 34: The Prophet ﷺ said: The lightest punishment awarded to anyone in Hell will be to him who has two shoes and two shoe-laces of fire which will make his brain bubble like a pot. He will presume that he is receiving the severest punishment although that would be the lightest punishment. (Bukhari: Narrated by Nu'man ibn Bashir)

Hadith 35: The chief of the Prophet ﷺ said: If a bucket of *Ghassaq* were poured down on earth then all the people in the world would have an offensive stench.

(Tirmizi: Narrated by Abu Sa'eed.)

Ghassaq is the pus of the body of the dwellers of Hell.

Hadith 36: The Prophet ﷺ said: If a drop of *Zaqqoom* were to fall on earth, it would spoil the means of livelihood of all people on earth (making it bitter and of bad taste. Then tell me) what will be the condition of those whose food is *Zaqqoom*. (Tirmizi: Narrated by Ibn Abbas.)

Zaqqoom is a tree in Hell. It will be the provision of the people of Hell. It is stated in the Qur'an that it will boil in the bellies like hot water and they will also have to drink *Ghassaq*.

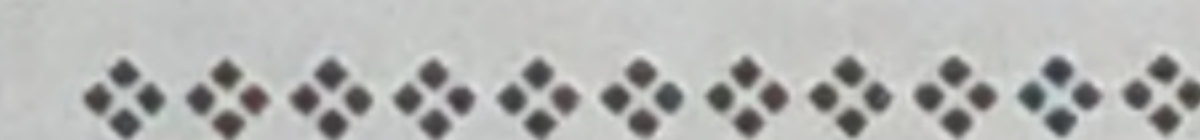
Hadith 37: The merciful Prophet ﷺ said: Surely there are in Hell snakes as large as very large camels. If a snake bites once, the itch from the sting will be felt for forty years. Surely there are in Hell scorpions as big as saddled mules. If a scorpion stings once, the effect will be felt for forty years.

(Ahmad: Narrated by Abdullah Ibn al-Harith)

Hadith 38: The chief of the Prophets ﷺ said: Surely, very hot water will be poured over the heads of the people of Hell. It will penetrate into their bellies and whatever is inside will be cut off and emerge from their feet. Then they will be restored to what they had been. *Sihr* (mentioned in the Qur'an) is this thing. (Tirmizi: Narrated by Abu Hurayrah.)

Hadith 39: The Messenger of Allah ﷺ said: *Sa'ood* (which is mentioned in *Surah al-Muddaththir*) is a mountain of fire (in Hell). The dweller of Hell will be made to ascend it for seventy years and in the same way he will be made to descend from it (for seventy years) and this will go on for ever. (Tirmizi: Narrated by Abu Sa'eed.)

Hadith 40: The seal of the Prophet ﷺ said: When people have entered Paradise and Hell, death will be brought (in the form of a ram) and (in the presence of both parties) it will be slaughtered between Paradise and Hell. Then a proclaimer will call out, "O People of Paradise! There is no more death! And, O people of Hell! There is no more death!" On seeing this, the people of Paradise will be delighted more than they were, while those of Hell will become more sad than they had been. (Bukhari, Muslim: Narrated by Ibn Umar.)



FORTY AHADITH ABOUT PURIFICATION, ABLUTION, BATH, TAYAMMUM, ETC.

بسم الله الرحمن الرحيم. نحمده ونصلى على رسوله الكريم.

In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble
Messenger.

THE OBLIGATION AND VIRTUES OF *TAHARAH* (PURIFICATION)

Hadith 1: The Messenger of Allah ﷺ said: The key to Paradise is *Salah* (prayer). And the key to *Salah* lies in purification. (Ahmad: Narrated by Jabir.)

According to another version, purification is half faith.
(Tirmizi.)

Hadith 2: The pride of the worlds, the Prophet ﷺ said: *Salah* without purification is not accepted and *Sadaqah* (charity) from wealth that is misappropriated is not accepted.
(Muslim: Narrated by Ibn Umar.)

RULES AND ETIQUETTES OF *ISTINJA*

Hadith 3: The Prophet ﷺ said: When one of you drinks water let him not breathe into the vessel. And when he goes to the toilet, he must not touch his penis with his right hand and not clean (the impurity) with his right hand.

(Muslim: Narrated by Abu Qatadah.)

Hadith 4: The chief of the worlds, the Prophet ﷺ said: I am to you like a father is to his children. I teach you. When you go to the toilet, do not face the *Qiblah* or turn your back to it. (The narrator added that) the Prophet ﷺ commanded that three stones should be taken for *istinja* (abstention). He disallowed the use of dung, bone and the right hand for *istinja*. (Ibn Majah: Narrated by Abu Hurayrah.)

Hadith 5: The Prophet ﷺ said: When one of you intends to pass urine, he must look out for a suitable place (taking care to observe seclusion, and avoiding the direction of wind, and so on). (Abu Dawood: Narrated by Abu Musa.)

Hadith 6: The Prophet ﷺ said: No one of you should pass urine in the bathroom because doubts are created from that (about impurity of body and clothes).

(Tirmizi: Narrated by Abdullah ibn Mughaffal.)

Hadith 7: The Messenger of Allah ﷺ said: None of you must ever pass urine in a hole.

(Abu Dawood: Narrated Abdullah ibn Sarjis.)

Hadith 8: The noble Prophet ﷺ said: Keep yourself away from three cursed things: (1) From voiding excretion at wharves (or water storages). (2) From excreting on thoroughfares. (3) From passing excretion in shades (where people normally sit).

Hadith 9: The Prophet ﷺ said: Let not two men uncover their private parts and talk to one another while voiding excretion. For, Allah becomes angry at that.

(Ahmad: Narrated by Abu Sa'eed.)

Hadith 10: The noble Prophet ﷺ said: When one of you arises from sleep he must not dip his hand in a vessel containing water until he has washed it three times because

he does not know where his hand has moved about in the night (and he may have placed it at an inappropriate place in the night). (Bukhari, Muslim: Narrated by Abu Hurayrah.)

Hadith 11: The Prophet ﷺ said: Surely, the devils haunt the lavatories. So, when anyone of you goes into them, let him say *اعوذ بالله من الخبث والخبائث* (I seek refuge in Allah from the male and female devils).

(Abu Dawood: Narrated by Zayd ibn Arqam.)

Hadith 12: The noble Prophet ﷺ said: The obstacle between the eyes of the jinn and the private parts of men is that when a person goes to the toilet he should say *Bismillah* (In the name of Allah).

Hadith 13: The chief of the two worlds, that the Prophet ﷺ is, said: None of you must pass urine in standing water (because) he will use it later for bath.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

Observation: Thus, it is disallowed to urinate in standing water whether it is little or much because in this way the water becomes impure. Those who have to bathe will undergo much inconvenience. In fact, if the same man who has urinated wants to have a bath then he will have to use the stationary water in which his urine is mixed. This is far removed from purity and cleanliness.

TEN THINGS ARE INTRINSIC

Hadith 14: The chief of mankind—the Prophet ﷺ said: Ten things come naturally to man. (It is imperative for human beings to do them for Allah has created them on that nature.) The ten things are:

- (1) To shave moustaches.
- (2) To grow the beard.

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- (1) To shave moustaches.
- (2) To grow the beard.

- (3) To use the *Siwak*.
- (4) To snuff water into the nostrils (with the breathing upto the mild spot inside).
- (5) To clip nails.
- (6) To wash the back of finger-joints (because dirt can accumulate there).
- (7) To pluck hair in armpits (which is a *Sunnah* but if one cannot pluck them, one may shave or remove them in some other way).
- (8) To shave the pubes.
- (9) To make *istinja* (abstersion). The narrator said that he forgot what the tenth item was but thought that it was to rinse the mouth.

(Abu Dawood: Narrated by Ayshah.)

HOW TO PURIFY HIDE OF A CARRION?

Hadith 15: The chief of the two worlds, the Prophet ﷺ said: Tanning is what purifies the hide of a dead animal.

(Ahmad, Abu Dawood: Narrated by Salamah ibn al-Jasq.)

Observation: As for the animal that is slaughtered according to *Shari'ah*, its hide becomes pure with slaughtering. As for the one that dies a natural death, its hide should be tanned to purify it. However, there is no way to purify the hide of men and swine.

TAYAMMUM WITH PURE EARTH IS LIKE ABLUTION

Hadith 16: The Prophet ﷺ said: Indeed, pure earth is ablution for a Muslim even if he does not find water for ten years. (Ahmad and Tirmizi: Narrated by Abu Zarr.)

Observation: If anyone does not find water, he may

perform *tayammum* and go on offering *Salah*. Purification through *tayammum* is like purification by means of ablution and bath. The method of *tayammum* for ablution and bath is the same. The books of fiqh tell us when *tayammum* is allowed.

PERFORMING ABLUTION UPON ABLUTION

Hadith 17: The Prophet ﷺ said: He who performs ablution although he was in a state of ablution has earned ten pious deeds. (Tirmizi: Narrated by Ibn Umar.)

This reward accrues if he has offered *Salah* (for instance) with the first ablution.

THE JEWEL OF A BELIEVER

Hadith 18: The Prophet ﷺ said: (In Paradise,) the jewel of a Believer will reach to the place where the water of ablution reaches. (Muslim: Narrated by Abu Hurayrah.)

SINS FORGIVEN THROUGH ABLUTION

Hadith 19: The Prophet ﷺ said: As for him who performs ablution, and does it very well, the (minor) sins are removed from his body even from below his nails.

(Bukhari, Muslim: Narrated by Uthman.)

PRAYER IS INVALID WITHOUT ABLUTION

Hadith 20: The Prophet ﷺ said: If anybody's ablution becomes void then his *Salah* (prayer) is not accepted until he performs (fresh) ablution.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

VIRTUE OF *TAHIYAT UL WADU*

Hadith 21: The guide to the world that the Prophet ﷺ is, said: If a Muslim performs ablution and does it well and follows it with two *raka'at Salah* keeping his concentration fully on the prayer outwardly and inwardly then Paradise becomes *wajib* (obligatory) for him.

(Muslim: Narrated by Uqbah ibn Aamir.)

KALIMAH SHAHADAH AFTER ABLUTION

Hadith 22: The Prophet ﷺ said: If anyone of you performs ablution and reaches water well and carefully repeating (after ablution),

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

(I bear witness that there is no god but Allah, the One, Who has no partner, and I bear witness that Muhammad is His slave and His messenger.)

then all the eight gates of Paradise are opened for him. He may enter from whichever one he wishes.

(Muslim: Narrated by Umar ibn al-Khattab.)

CONSEQUENCES OF IMPROPER ABLUTION

Hadith 23: The final Prophet ﷺ has said (once when he faltered in the *fajr* prayers): What kind of people are they who pray with us but do not perform ablution correctly. These people cause us to falter in the Qur'an. (Nasai: Narrated by Bushayb ibn Rawh on the authority of one of the Companions.)

Observation: We know from this that if a *muqtadi* (follower in congregational prayers) is deficient the *imam* (who leads the prayers) gets its effects.

Hadith 24: The Prophet ﷺ who is the guide of mankind said: Indeed, there is a devil for ablution (whose task is to cause doubts and waste time and water). His name is Walhan. So, do preserve yourself from falling into doubts about water. (Tirmizi: Narrated by Abu Ibn Ka'b.)

DEFICIENCIES IN ABLUTION

Hadith 25: The Prophet who is mercy for all mankind ﷺ said: If anyone's air passes (even) quietly then he must perform ablution. And you should not satisfy your urge at the anus of a woman. (Tirmizi: Narrated by Talq ibn Ali.)

Hadith 26: The Prophet ﷺ said: Surely, he has to perform ablution who lies down and goes to sleep because when he lies down the joints of his body loosen.

(Tirmizi: Narrated by Ibn Abbas.)

Observation: Sleep is one of the things that voids ablution because the joints of the body loosen up from sleeping. (For example, if anyone sleeps while standing or sitting then his ablution does not become void. But if he goes to sleep while leaning on something in such a way that if that thing were removed he would fall down then it will be the same as though he sleeps lying down because the joints loosen up in this way too.

VIRTUE OF *MISWAK*

Hadith 27: The merciful Prophet ﷺ said: The *miswak* keeps the mouth clean and fetches the pleasure of the Lord.

(Ahmad, Darami: Narrated by Ayshah.)

Hadith 28: The chief of the world, Prophet Muhammad ﷺ said: The *Salah* (prayer) before which *miswak* is used is seventy times superior (in the reward it fetches) to the *Salah* for which *miswak* was not used.

(Bayhaqi in al-Sha'b: Narrated by Ayshah.)

BEGIN WITH THE RIGHT HAND

Hadith 29: The chief of the Prophets ﷺ said: When you don (garments) and perform ablution begin with the right side. (Ahmad, Abu Dawood: Narrated by Abu Hurayrah.)

For example, first put the right hand in the right sleeve and wear the trousers from the right side. When performing ablution first wash the right hand and similarly the right foot when feet are washed.

WASHING BETWEEN FINGERS

Hadith 30: The chief of the two worlds, the Prophet ﷺ said: When you perform ablution let water run between your fingers and toes. (Tirmizi: Narrated by Ibn Abbas.)

MAZI NULLIFIES ABLUTION

Hadith 31: The Prophet ﷺ said: *Mazi* necessitates ablution and *Mani* bath. (Tirmizi: Narrated by Ali.)

Observation: When a man plays with his wife or even when he thinks of sexual intercourse, there is a discharge of pre-seminal fluid and it gives additional incite. This is known as *Mazi* (and it is secretion before ejaculation). Both men and women experience this condition. It nullifies ablution.

WHEN BATH

BECOMES NECESSARY

Hadith 32: The merciful Prophet ﷺ said: When the top of a man's penis (which is circumscribed) enters a woman's private part bath becomes *wajib* (obligatory), (even if there is no discharge of *Mani* (sperm).

(Tirmizi: Narrated by Ayshah.)

BATHE CAREFULLY

Hadith 33: The Messenger of Allah ﷺ said: There is

defilement under everyhair (meaning that which makes bath obligatory). Hence all hair must be washed and the skin (of the body) must be cleaned.

(Abu Dawood: Narrated by Abu Hurayrah.)

SECLUSION DURING BATH

Hadith 34: The noble Prophet ﷺ said: Surely, Allah is known for modesty and veiling. He loves modesty and screening. Thus, when any of you has a bath let him screen himself. (Abu Dawood and Nasai: Narrated by Ya'la.)

CONCERNING MENSTRUATION AND DEFILEMENT

Hadith 35: The Prophet ﷺ said: The menstruating woman and the man and woman on whom bath has become *fard* (obligatory) must not read anything from the Qur'an.

(Tirmizi: Narrated by Ibn Umar.)

Hadith 36: The Messenger of Allah ﷺ said: If anyone has sexual intercourse with a menstruating woman or uses her anus, or goes to a soothsayer then he has denied (the religion) that was revealed to Muhammad (ﷺ).

(Tirmizi: Abu Hurayrah.)

Hadith 37: The beloved of the Lord of the worlds, the Prophet ﷺ said: Change the directions of these houses from the mosques (so that one does not have to go through the mosques) because I do not make lawful the passing through the mosque of a menstruating woman or the man or woman on whom having a bath is *fard* (obligatory).

(Abu Dawood: Narrated by Ayshah.)

Hadith 38: The merciful Prophet ﷺ said: Angels do not enter the house which has pictures or a dog or a man or woman on whom it is *fard* to have a bath.

(Abu Dawood: Narrated by Ali.)

Hadith 3: The Prophet ﷺ said: He who observes *Salah* regularly will have it on the Day of Resurrection as a Light for him, a proof of his faith and a (means of) salvation. But as for him who had been irregular with *Salah*, it will not be for him a Light, a proof or a (means of) salvation, and such a person will be with Qaroon, Fir'awn, Haman and (the notorious polytheist) Ubayy ibn Khalaf.

(Ahmad: Narrated by Ibn Umar.)

Hadith 4: The noble Messenger ﷺ said (while giving instructions to Sayyidina Abu al-Darda رضى الله عنه): Do not associate anyone with Allah even if you are cut to pieces and burnt down. and do not intentionally omit the *fard Salah*. If anyone omits the *fard Salah* intentionally then no longer is (Allah) responsible over him. And do not drink wine, for, it is the key to every evil. (Ibn Majah: Abu al-Darda رضى الله عنه narrated it.)

Observation: When Allah is not responsible over anyone it means that He may not give him security in this world or the Hereafter so that his enemies may treat him as they like.

Hadith 5: The merciful Prophet ﷺ said: The day time and night time angels come to you by turns. They meet at the *Salah* of *fajr* and *asr*. The angels who had been with you at night ascend (to the heavens). Their Lord asks them—although He knows His slaves better than them—, "How did you leave My slaves?" They reply, "We left them while they were offering *Salah* and when we had gone to them then too they were engaged in *Salah*."

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

Hadith 6: The best of the children of Sayyidina Aadam عليه السلام, the Prophet ﷺ said: He who walks in the morning for the *fajr Salah* walks with the banner of faith. But, he who goes towards the market (overlooking *Salah*) walks

with the banner of Iblis. (Ibn Majah: Narrated by Salman.)

THE PRAYER OF THE HYPOCRITE

Hadith 7: The Prophet ﷺ said: It is the prayer of the hypocrite that sits down watching the sun ('s movement) until it turns pale and is between the two horns of the devil. Then he gets up and (like a hen) gives four short pecks during which he remembers Allah but a little.

(Muslim: Narrated by Anas.)

Observation: The sun between the horns of the devil refers to his standing opposite the sun when it rises and sets and those who worship it prostrate themselves before it, as is mentioned in another *Hadith*. The saying that he gives four pecks is an allusion to his hurrying through the postures of prostration.

VALUE OF ASR SALAH

Hadith 8: The Prophet ﷺ said: He who misses his *asr* prayer suffers so much loss as though his family and property have perished. (Bukhari, Muslim: Narrated by Ibn Umar.)

RECKONING WILL BEGIN WITH SALAH

Hadith 9: The Prophet ﷺ said: Surely, the first thing about which accounts will be taken from a man on the Day of Resurrection is *Salah* (prayers). If that turns out well then he is successful and fortunate but if there is deficiency in *Salah* then he will be hopeless and at a loss. If there is shortcoming in his obligatory duties. Allah will say, "See, whether My slave has some optionals in his name." So, (if he has them among his deeds) the shortcomings in the obligations will be offset through the optionals. Then,

accounts for *Zakah* will be taken in this same manner followed by scrutiny of other deeds.

(Abu Dawood: Narrated by Abu Hurayrah.)

DO NOT DELAY THREE THINGS

Hadith 10: The Prophet ﷺ said (while speaking to Sayyidina Ali رضي الله عنه): Do not delay three things. First, *Salah* (prayer) when it is time for it. Second, the funeral when it is ready. Third, an unmarried woman when a suitable match is found for her. (Tirmizi: Narrated by Ali رضي الله عنه.)

ZUHR SALAH IN SUMMER

Hadith 11: The merciful Prophet ﷺ said: When the heat is very severe offer the *Zuhr* prayer after it has cooled down. (Bukhari: Narrated by Abu Hurayrah.)

REDEEMING PRAYERS

Hadith 12: The Prophet ﷺ said: If anyone forgets to offer *Salah* or (unintentionally) keeps sleeping then he may atone for it by offering it when he remembers. There is no other atonement apart from this.

REWARD AGAINST GOING FOR THE FARD SALAH

Hadith 13: The chief of the Messengers ﷺ said: The reward of the man who purifies himself and goes out of his house to offer the *fard Salah* is like the pilgrim's who assumes the *ihram*. The reward for the person who prepares for the *duha* (or *chaast*) *Salah*, without having in mind anything besides that, is like the reward for one who performs *umrah*. A *Salah* which follows another *Salah* without indecent and vain talk inbetween is recorded in the *illiyyeen*. (Ahmad: Narrated by Abu Umamah.)

METHOD OF REFORMING SAJDAH

Hadith 14: The Prophet ﷺ said: When you make the prostration, place your palms (on the ground) but keep your elbows raised. (Muslim: Narrated by al-Barra.)

THE URGE TO YAWN IN SALAH

Hadith 15: The Messenger of Allah ﷺ said: The urge to yawn in prayer comes from the devil. Thus if anyone of you gets the urge (in prayer) then he must try his best to keep his mouth shut (and suppress it).

(Tirmizi: Narrated by Abu Hurayrah.)

PLACING A SUTRAH

Hadith 16: The noble Prophet ﷺ said: When one of you places in front of him something like the back of a saddle, he may offer his *Salah* and care not who passes beyond what he has placed in front of him.

(Muslim: Narrated by Talhah.)

Observation: The saddle is about an arm's measure in height.

THOSE WHO PASS IN FRONT OF ONE WHO PRAYS

Hadith 17: The Prophet ﷺ said: (Anything that passes in front of one who offers *Salah*) does not nullify *Salah* (but he who passes before the worshipper commits a sin) and you must repulse (him) as much as you can because he is the devil (and continue your prayer).

(Abu Dawood: Narrated by Abu Sa'eed.)

Hadith 18: The Prophet ﷺ said: If one of you knew how much sin he commits by passing in front of his brother when he is engaged in *Salah*, he would prefer to wait for a hundred years to take a step (in front of the worshipper).

(Ibn Majah: Narrated by Abu Hurayrah.)

THE IMPORTANCE OF HUMBLENESS

Hadith 19: The Prophet ﷺ said: Allah, the Mighty, the Glorious, is attentive to His slave who is engaged in *Salah* as long as he does not look here and there. Thus, when he looks this side and that, Allah removes His attention from him. (Ahmad: Narrated by Abu Zarr.)

Hadith 20: The Prophet ﷺ said: When one of you stands up for *Salah*, he should not pick up the pebbles (lying on the floor) because mercy is directed at him. (If he engages in meaningless things, mercy would change direction.) (Ibid.)

REWARD FOR CONGREGATIONAL PRAYERS

Hadith 21: The merciful Prophet ﷺ said: The congregational prayer is more excellent than the individual prayer by twenty-seven degrees.

(Bukhari, Muslim: Narrated by Ibn Umar.)

Another *Hadith* tells us: To join one man in *Salah* is better than to pray alone. To join two men in *Salah* is better than joining one in prayer. The more the number, the dearer it is to Allah. (Abu Dawood: Narrated Ubayy ibn Ka'b.)

WHO DOES THE DEVIL SEIZE?

Hadith 22: The Prophet ﷺ said: If there are three men in any locality or desert but they do not observe congregational *Salah* then the devil will overtake them. Hence, you must keep with the *jama'ah* (community) because the sheep that separates from the herd is devoured by the wolf. (Ahmad: Narrated by Abu al-Darda.)

Observation: The wolf for men is the devil and he who separates from the brotherhood of Muslims is devoured by the devil (meaning tempted by him).

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Hadith 23: The Prophet ﷺ said: If there were not women and children in the homes then I would arrange congregational *Isha Salah* (in the mosque) and ask my youth to set the (adult) men in homes on fire (because they did not attend the congregation at the mosque).

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Hadith 24: The Messenger of Allah ﷺ said: If the *azan* is called out while you are in the mosque then do not come out of it before the *Salah* is over. (Ibid.)

ARRANGE ROWS AND THE EXCELLENCE OF THE RIGHT SIDE

Hadith 25: The merciful Prophet ﷺ said: Complete the first row. Then the row that is next to it. Leave any insufficiency for the last row. (Abu Dawood: Narrated by Anas.)

We learn from a *Hadith*: Let the *imam* be in the centre (of the row) and fill in the empty spaces.

(Ibid: Narrated by Abu Hurayrah.)

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empty spaces in-between. And, become mild for your brother's hands (when they tug at you to close-in with him). Do not leave empty spaces for the devil to occupy and he who fills up the row (by moving into empty spaces), Allah will join him (with Himself) but he who upsets a row, Allah will upset him. (Ibid: Narrated Ibn Umar.)

DO NOT RUN FOR THE CONGREGATION

Hadith 28: The Prophet ﷺ said: When the congregational *Salah* (prayer) has begun, do not run to join it. (Rather,) walk up to it as you walk normally and be peaceful (about it). Then whatever prayer you get (with the imam) offer it and complete what you have missed.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

ON THE MOUNDS OF MUSK

Hadith 29: The chief of the Messengers ﷺ said: On the Day of Resurrection, three people will find themselves on the mounds of musk. (1) The slave who has fulfilled the right of Allah and the right of his master. (2) He who becomes the *imam* of a congregation and the people are pleased with him. (3) He who calls out the *azan* daily for the five prayers. (Tirmizi: Narrated Ibn Umar.)

ADVICE TO THE IMAM

Hadith 30: The Prophet ﷺ said: When one of you leads people in *Salah* (prayer), he must make it light. (He should not contravene the *Sunnah* and lengthen the recital thereby burdening the worshippers.) For, there are the sick, the weak and old among the people. And, when he offers his individual *Salah*, he may lengthen it as much as he likes.

(Muslim: Narrated by Abu Hurayrah.)

ADVICE TO THE MUQTADI

Hadith 31: The Messenger of Allah ﷺ said: He who raises his head before the *imam*, does he not fear (lest) Allah may turn his head into a donkey's? (Ibid)

IMAM IS THE SURETY AND THE MU'AZZIN IS THE TRUSTWORTHY

Hadith 32: The Prophet ﷺ said: The *Imam* is the guarantor (of the *Salah* of the *muqtadis*) while the *mu'azzin* is the holder of trust (for it is necessary to call the *azan* at the specified time). Then, the Prophet ﷺ supplicated Allah: *O Allah! Keep the imam guided and forgive the mu'azzins.*

(Ahmad: Narrated by Abu Hurayrah.)

FIRST HAVE THE MEALS AND ANSWER NATURE'S CALL THEN GO TO PRAYERS

Hadith 33: The Prophet ﷺ said: There is no *Salah* if meals are before you. And, his prayer is not valid who has an urgent urge to pass urine or stool. (Muslim: Narrated Ayshah.)

Observation: If one is very hungry and the food is ready too then he must first partake of the food. In the same way, he must not suppress nature's call and engage in prayer. In fact, he must get over the hunger and urge to excrete and thus the restlessness thereof, and then engage in *Salah* with due concentration. If one is occupied in prayer but the mind is set on food or fighting off the urge to pass urine or stool then the prayer is similar to a neglected prayer.

KILLING SNAKE OR SCORPION WHILE IN PRAYER

Hadith 34: The glorious Prophet ﷺ said: Kill the snake or scorpion (even) while you are engaged in *Salah*.

(Ahmad: Narrated by Abu Hurayrah.)

Observation: However, if the diversion becomes too much, the *Salah* is invalidated but no sin is attached because of that.

EXCELLENCE OF TAKBEER OOLA

Hadith 35: The Prophet ﷺ said: As for him who offered *Salah* with the congregation in such a way that he did not ever miss the *takbeer oola* for forty days, two guarantees are recorded for him. One of these guarantee is that he will not go to Hell. And, the other certifies that he is not a hypocrite. (Tirmizi: Narrated by Anas.)

IF ONE MISSES THE CONGREGATION IN SPITE OF EFFORT

Hadith 36: The Prophet ﷺ said: If anyone performs ablution and observes all norms meticulously and walks (to the mosque only) to find that people have finished the prayer then Allah will grant him reward equal to the reward of those people who were there and offered prayer (with congregation). The reward will not be anything less than the reward of those people. (Abu Dawood: Narrated by Abu Hurayrah.)

METHOD OF SALAH

Hadith 37: The Messenger of Allah ﷺ said: When you stand up for *Salah* facing the *qiblah*, call out the *takbeer*. Then (after *Thana*, *ta'awooz*, *tas'miyah*), recite *surah al-Fatihah* and whatever Allah will (a *surah* or a few verses of it). Then, when you are in *ruku'*, keep your palms on the knees and observe it firmly, spreading your back (without ups and downs and with a straight head). When you get up from the *ruku'* straighten your back in such a way that every bone is in its proper place. Then when you go into prostration, set both hands for it. When you raise your head

(from it), sit on your left thigh. Do like that at every *ruku'* (bowing) and *sajdah* (prostration) so that you observe all postures with composure.

(Masabeeh al-Sunnah: Narrated by Rifa'ah.)

Hadith 38: The Prophet ﷺ said: A man's prayer (*Salah*) is not proper as long as he does not straighten his back *ruku'* and (between) *Sajdah*, (that is, if on getting up from *ruku'* and between the two *sajdahs* a man does not straighten his back then it is the same whether he offers *Salah* or not.) (Abu Dawood: Tirmizi: Narrated Ibn Mas'ood.)

THEFT IN PRAYER

Hadith 39: The Prophet ﷺ said: The worst thief among people is he who steals from *Salah*. The Companions رضى الله عنهم submitted, "O Messenger of Allah, how does he steal from *Salah*?" He said that he does not observe the *ruku'* and *sajdah* in *Salah* properly. (Ahmad: Narrated by Abu Qatadah.)

REWARD AGAINST OFFERING' ISHA AND FAJR WITH CONGREGATION

Hadith 40: The Seal of the Prophets ﷺ said: He who offers the *Salah* of 'Isha with the congregation is like one who stood in *Salah* for half of the night. As for him who offers the *fajr Salah* with the congregation is as one who engaged in *Salah* all the night. (Muslim: Narrated Uthman.)

THE SUNNAH MUWAKKADAH

Hadith 41: The Prophet ﷺ said: If anyone offers during the day and night twelve *raka'at* prayers (apart from the *fard*) then a house is built for him in Paradise. These are: four *raka'at* before the *zuhr* and two after it, two after *maghrib*, two after 'Isha and two before *fajr*.

(Muslim, Tirmizi: Narrated Umm Habeebah.)

THE GHAYR MUWAKKADAH SUNNAH

Hadith 42: The Prophet ﷺ said: May Allah have mercy on him who offers four *raka'at* before the *asr Salah*.

(Tirmizi, Abu Dawood: as narrated by Ibn Umar.)

THE TAHAJJUD SALAH

Hadith 43: The merciful Prophet ﷺ said: Hold fast to the standing up (in prayer, *Tahajjud*) at night because it was the habit of the Muslims before you. It is a means of attaining nearness to your Lord, and it is instrumental in getting sins forgiven and preventing you from committing them. (Tirmizi: Narrated by Abu Umamah.)

Hadith 44: The Prophet ﷺ said: In Paradise there are upper stories. They are so clean that the inner portions are visible from outside and the outer portion from inside. Allah has created these upper stories for those who do good things, feed food, keep many voluntary fasts and offer prayer at night when people are asleep. (Tirmizi: Narrated by Ali.)

Hadith 45: The Prophet ﷺ said: The noble people of my *Ummah* are they who carry the Qur'an (in their hearts) and who keep vigil in the night.

(Abu Dawood: Narrated by Abu Sa'eed and Abu Hurayrah.)

THE WITR SALAH

Hadith 46: The chief of the Prophets, Muhammad ﷺ said: The offering of *witr* is *haqq* (True) which means that it is necessary. So, he who does not offer *witr* is not one of us. He said that three times. (Abu Dawood: Narrated by Buraydah.)

Hadith 47: The merciful Prophet ﷺ said: Surely, the keeping awake at night is an arduous work. When any of you has offered the *witr*, he must follow it up with two *raka'at* supererogatory *Salah*. Then, if he keeps vigil at night that is

a good thing otherwise these two *raka'at* will be counted as the night prayer. (Darami as narrated by Thawban.)

THE ISHRAQ SALAH

Hadith 48: The Prophet ﷺ said: If anyone offers the *fajr Salah* with the congregation and waits until sunrise at that place remembering Allah all the while and offers two *raka'at* (when the sun is a little high in the sky) then a reward of a Hajj and an Umra will be recorded for him.

(Tirmizi as narrated by Anas.)

THE CHAAST SALAH

Hadith 49: The Messenger of Allah ﷺ said: If anyone brings himself to offer two *raka'at* at the time of *chaast* regularly then his sins will be forgiven even if they are as many as the foam of the oceans.

(Tirmizi: Narrated by Abu Hurayrah.)

Observation: The number of *raka'at* for the *chaast Salah* are mentioned as two, twelve or eight. Whatever number one is able to meet, one may offer.

THE SUPEREROGATORY SALAH AFTER MAGHRIB

Hadith 50: The Prophet ﷺ said: Allah will build a house in Paradise for one who offers twenty *raka'at* after the *maghrib Salah*. (Tirmizi as narrated by Ayshah رضى الله عنها.)

Observation: It is also found in the books of *Hadith* that six *raka'at Salah* be offered after *maghrib Salah*. But that *Hadith* has a weak chain of transmission.

TAHIYAT UL-MASJID

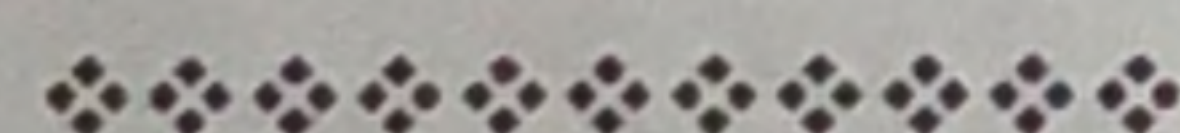
Hadith 51: The Prophet ﷺ who is the prideful son of Sayyidina Aadam عليه السلام said: When one of you enters a

mosque, he must, before sitting down offer two *raka'at*.

(Bukhari, Muslim: Narrated by Abu Qatadah.)

TAHIYAT UL-WADU'

Hadith 52: The chief of this world and the next ﷺ said (to Sayyidina Bilal رضى الله عنه): When I went into Paradise I heard your movement before me. What was the deed that took you to Paradise ahead of me? He submitted, "Messenger of Allah! Whenever I called out the *azan*, I offered two *raka'at*. And whenever my ablution became void, I performed fresh ablution and bound myself in practice to offer two *raka'at* after ablution." The Prophet ﷺ confirmed to him that it was because of these two deeds that he achieved that distinction. (Tirmizi: Narrated by Buraydah.)



FORTY AHADITH ABOUT ZAKAH AND SADAQAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.

In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble Messenger.

PUNISHMENT FOR NOT PAYING ZAKAH

Hadith 1: The noble Prophet ﷺ said: If Allah has given wealth to anyone but he does not pay *Zakah* on that then, on the Day of Resurrection, his wealth will be turned into a bald snake. It will have two dots (on its eyes) and it will hang round his neck like an iron collar and seize the corners of his mouth and say, "I am your property. I am your treasure." Then the Prophet ﷺ recited this verse to support what he had said:

وَلَا يَحْسِنُ الَّذِينَ يَنْخَلُوتُ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

{And as for those who are niggardly..... (Aal Imran, 3:180)}

(Bukhari, Muslim as narrated by Abu Hurayrah.)

According to a version, the owner of the property will run here and there on seeing the snake but it will pursue him until it eats his fingers. (Ahmad)

Observation: A bald snake is one whose hair on the head fall off because of intense poison.

Hadith 2: The Prophet ﷺ said about one who has gold

and silver but does not fulfil the right of these things (that is, neither does he pay *Zakah* on that nor spend from it on occasions that *Shari'ah* has made obligatory to spend). On the Day of Resurrection, plates of fire will be prepared for him and they would be heated with the fire of Hell. He will then be branded with them at his sides, forehead and back. Every time they are returned (to be heated in Hell- Fire), they will be brought back (to brand him). (This will be repeated) on the day that will be equal in length to fifty thousand years until judgement is passed for the creatures. Then (in the place of Gathering), this man, having undergone the punishment, will know his way to Paradise or Hell.

(Bukhari, Muslim. Narrated by Abu Hurayrah in a lengthy *Hadith*.)

Observation: Although gold and silver is mentioned here yet that would cover paper currency, coins or trade merchandise. The *Hadith* mentions gold and silver because they are the standard and all accounts revert to gold or silver.

ZAKAH ON LIVESTOCK

Hadith 3: The merciful Prophet ﷺ said about the owner of camels, cows or sheep who did not give their due (meaning, *Zakah*). On the Day of Resurrection, the animals will be brought to him as very large beasts. (He will be made to lie down and the animals will tread over him.) They will trample him with their hoofs and strike him with their horns. When the last of them has passed over him, a second batch will again trample him. (In short, all day which will be as long as fifty thousand years, this will be repeated.)

(Ibid: Narrated Abu Zarr.)

Observation: *Zakah* is payable on cattle too. Details may be seen in books of fiqh or the *Ulama* may be consulted.

IF ZAKAH BECOMES PART OF THE PROPERTY

Hadith 4: The Prophet ﷺ said: If ever *Zakah* becomes part of a property then it does not but destroy the property.

(Shafa'ee: Narrated by Sayyidah Ayshah رضى الله عنها.)

Observation: These words may be interpreted in two ways:

One of the meanings is that if *Zakah* is not paid although it was due on a property and the amount of *Zakah* continued to be part of the total wealth then the portion of *Zakah* will destroy all the property.

The second meaning is that if any person is not entitled to receive *Zakah* but does receive it and makes it part of his wealth then the *Zakah* will wipe out his own wealth too.

REWARD ON GIVING A LOAN

Hadith 5: The Prophet ﷺ said: If a Muslim advances loan to another Muslim once then it is as though he gave *Sadaqah* of that much money two times (and he gets reward accordingly). (Ibn Majah as narrated by Ibn Mas'ood.)

Observation: This is a very good bargain. Although he will get back his money yet he will earn reward for giving *Sadaqah* of that much money twice. According to some versions, the reward for *Sadaqah* is ten times and for loan advanced eighteen times. (Ibn Majah.)

VIRTUES OF GIVING TIME TO DEBTOR

Hadith 6: The Prophet ﷺ said: If anyone gives respite to a hard-pressed (debtor) or writes off the debt (full or part of it) then (on the Day of Resurrection) Allah will place him in the shade of His Throne when there will be no shade other than its shade. (Tirmizi as narrated by Abu Hurayrah.)

A WOMAN IS ALSO A SHARER IF *SADAQAH* IS GIVEN FROM HUSBAND'S EARNINGS

Hadith 7: The merciful Prophet ﷺ said: When a woman spends (in the way of Allah) from her household expenses without being extravagant then she will get a reward for spending, her husband for earning and the servant (too) will receive a similar reward (for delivering it to the needy). The reward of each one will not in any way diminish the reward of the others. (Bukhari, Muslim as narrated by Ayshah.)

Observation: Extravagance or waste may mean unrestricted spending. It could also mean charity without the permission of her husband or giving out to her relatives unknown to him.

WOMEN INSTRUCTED TO GIVE *SADAQAH*

Hadith 8: The Prophet ﷺ said: O Women! Give *Sadaqah* even if it is from your jewellery because on the Day of Resurrection most of the people of Hell will be women. (Tirmizi: Narrated by Zaynab.)

Observation: Women are more prone to go to Hell because of their disobedience and sinful ways. Hence, they should give *Sadaqah* to save themselves from Hell. If they do not have cash or kind they may give from their jewellery.

Ruling: According to the Hanafi School, *Zakah* is payable on jewellery also provided one owns the *nisab* whether jewellery by itself or together with other property.

SPENDING ON WIDOWED DAUGHTER

Hadith 9: The Prophet ﷺ said: Shall I not tell you of the excellent *Sadaqah*? Listen it (the excellent *Sadaqah*) is that your daughter returns to you (as a widow or a divorcee) and there is no one to earn for her besides you (and you

spend on her). (Ibn Majah: Narrated Suraqah.)

REWARD EQUAL TO *JIHAD*

Hadith 10: The Prophet ﷺ said: One who exerts himself on widows and the poor is like him who endeavours in the path of Allah (that is, *jihad*). (The narrator said,) I think the Prophet ﷺ also said: He is like one who stands up at night in prayer without being lazy and like the one who is fasting and who does not miss any (fast).

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

PROTECT YOUR PROPERTY BY PAYING *ZAKAH*

Hadith 11: The Prophet ﷺ said: Protect your wealth by paying *Zakah* (on it). And treat your sick through *Sadaqah*. Face difficulties by making supplication to Allah and declaring your helplessness. (Difficulties will vanish when you beseech Allah and face them.)

(Abu Dawood. Narrated Hasan.)

CONTINUOUS *SADAQAH*

Hadith 12: The Prophet ﷺ said: Of the piety and deeds whose reward continues to accrue to a Believer after his death is his knowledge which he learnt and spread to others, and the pious children that he left behind or the Qur'an he left in his legacy, or built a mosque or rest house or constructed a waterway or made a *Sadaqah* when he was healthy and living which he receives after death.

(Ibn Majah: Narrated by Abu Hurayrah.)

SPEND ON THE CREATURES, ALLAH WILL SPEND ON YOU

Hadith 13: The Messenger of Allah ﷺ said: Allah has

said, "O Man you spend (on others) and I will spend on you.
(Bukhari, Muslim: Narrated by Abu Hurayrah.)

GIVE SADAQAH AND GIVE ALWAYS

Hadith 14: The Prophet ﷺ said: In terms of reward, the best *Sadaqah* is that you spend when you are healthy, you are not inclined to spend, you fear want and crave abundance. And, do not delay in giving *Sadaqah* so that when the soul is up to the throat and you say, give so much to such-and-such and so much to such-and-such although it (the wealth) has become property of so-and-so.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

Observation: Whether you say or not, the property changes hands as you die.

Hadith 15: The Prophet ﷺ said: If somebody spends one dirham (four annas) in the cause of Allah while he is alive then it is better than spending a hundred dirham at the time of death. (Abu Dawood as narrated by Abu Sa'eed al-Khudri.)

Hadith 16: The chief of the creation, Prophet Muhammad ﷺ said: He who gives *Sadaqah* or emancipates (a slave) at the time of death is like one who gives a gift after he has had his fill (when he does not need them anymore).

(Ahmad: Narrated by Abu al-Darda.)

HE WHO DOES NOT GIVE ON ALLAH'S NAME

Hadith 17: The Prophet ﷺ said (while speaking to his Companions رضي الله عنهم), "Shall I not point out to you the man whose standing among men is very bad?" He was requested to point out and he said, "He is the one who is asked (to give) in the name of Allah but he does not give."

(Ahmad as narrated by Ibn Abbas.)

Hadith 18: The Prophet ﷺ said: Be quick in giving

Sadaqah because difficulty cannot jump over it and come.

(Razeen: Narrated by Ali.)

Observation: *Sadaqah* becomes a hurdle between man and anxiety which cannot jump over it to afflict man, the giver of *Sadaqah*.

Hadith 19: The Prophet ﷺ said: Indeed, *Sadaqah* cools down the anger of the Lord and wards off a difficult (evil) death. (Tirmizi as narrated by Anas.)

Observation: At the time of death, one is safe from the pangs and the tongue does not utter bad words because of *Sadaqah*.

EXCELLENCE OF CLOTHING SOMEONE

Hadith 20: The Prophet ﷺ said: If a Muslim clothes another Muslim while he has no garments then Allah will give him the green garments of Paradise to wear. And if a Muslim gives water to a thirsty Muslim then Allah will give him *Raheeq Makhtoom* to drink.

(Abu Dawood, Tirmizi: Narrated by Abu Sa'eed.)

Observation: *Raheeq* is 'pure wine' and *Makhtoom* is 'sealed'. It refers to wine of Paradise that does not intoxicate.

Hadith 21: The Prophet ﷺ said: If a Muslim clothes another Muslim then he will be in the protection of Allah for so long as even a piece of that garment lies on the other's body. (Ahmad, Tirmizi: Narrated by Ibn Abbas.)

A MAJOR ADVANTAGE OF ZAKAH

Hadith 22: The Prophet ﷺ said: If anyone has paid the *Zakah* on his property then the evil of the property is removed because of that. (Tabarani in al-Awsat: Narrated by Jabir.)

Observation: The evil of property is to spend it on sinful things and invite difficulties in this world and the

hereafter through it. This is kept away by paying *Zakah*.

SADAQAH FROM UNLAWFUL WEALTH

Hadith 23: The Prophet ﷺ said: When you have paid the *Zakah* on your property, you have fulfilled its right over you. And if anyone accumulates unlawful wealth and then gives it away in *Sadaqah* then he will not get a reward for that but invite on himself vexation of the property.

(Ibn Hibban: Narrated by Abu Hurayrah.)

Observation: There should be a lesson in it for those who earn unlawful wealth and give some of it as *Sadaqah* believing that they have made the rest of it lawful in this way. Rather even what they have given is not accepted.

STOPPING ZAKAH BRINGS FAMINE

Hadith 24: The Prophet ﷺ said: If a people stop paying *Zakah* then Allah will involve them in famine.

(Tabarani in al-Awsat as narrated by Abu Hurayrah.)

According to another *Hadith*: Those people who stop paying *Zakah* will have rain prevented to them and if there are no animals, there will be no rain at all.

(Targheeb from Bayhaqi.)

PRESERVE YOURSELF FROM HELL EVEN IF YOU GIVE HALF A DATE

Hadith 25: The Prophet ﷺ said: You must save your face from Hell even if it is from a piece of date.

(Ahmad: Narrated by Ibn Mas'ood.)

Observation: *Sadaqah* protects one from Hell. Even half a date in *Sadaqah* will do.

THE SHADE OF SADAQAH

Hadith 26: The Prophet who is the intercessor on the place of gathering ﷺ said: On the Day of Resurrection, until

a judgement is passed on people, everyone will be under the shade of his *Sadaqah*. (Ibid: Narrated by Uqbah.)

GIVING SADAQAH TO RELATIVES

Hadith 27: The Prophet ﷺ, the pride of the universe, said: To give *Sadaqah* to (an unrelated) needy is a *Sadaqah* and to give a *Sadaqah* to (a poor) relative is twofold piety, *Sadaqah* and joining ties of relationship.

(Nasai as narrated by Salman Ibn Aamir.)

Observation: Joining ties of relationship is to give kind treatment to relatives. *Shari'ah* holds it very highly. One may give something as a gift and it is not necessary to disclose that what he is giving is a *Sadaqah*.

ADMITTANCE TO PARADISE IN PEACE

Hadith 28: The Prophet ﷺ said: O People! Spread *Salaam* (greetings) and feed the (needy) and join ties of relationship and offer the (*tahajjud*) prayer at night while people are sleeping, you will enter Paradise in peace.

(Tirmizi: Narrated by Abdullah Ibn Salaam.)

REWARD ON GIVING OLD GARMENT AS SADAQAH

Hadith 29: The Prophet of mercy ﷺ said: A person will remain in the protection of Allah Who will conceal his faults if he gives away his old garments in *Sadaqah* and on wearing new ones, he makes this supplication:

الحمد لله الذى كسانى ما اوارى به عورتى واتجمل به فى حياتى
{Praise belongs to Allah Who gave me to wear that with which I cover my shame and wherewith I adorn myself in my life.} (Tirmizi as narrated by Abu Umamah.)

REWARD FOR GIVING SALT

Hadith 30: The Prophet ﷺ said: He who gives someone fire is like one who gave in *Sadaqah* all (the food)

that the fire cooked. He who gives salt is as if he gave away all (the food) in *Sadaqah* which the salt made tasteful. And he who gives a Muslim a sip of water at a place where water is available is like one who sets a slave free. And he who gives a sip of water to a Muslim where water is not available is as though he revived someone to life.

(Ibn Majah: Narrated by Ayshah رضى الله عنها)

REWARD FOR SPENDING ON FAMILY

Hadith 31: The Messenger of Allah ﷺ said: If a Muslim spends on his family with the intention of earning a reward then that is for him (the reward of) a *Sadaqah*.

(Bukhari, Muslim as narrated by Abu Mas'ood.)

REWARD FOR FEEDING ANIMALS

Hadith 32: The Prophet ﷺ said: The virtuous *Sadaqah* is that you feed a hungry animal to a full belly.

(Bayhaqi in al-Sha'b: Narrated by Anas.)

Observation: Hunger is a bad curse. It is a great thing to fill someone's belly. It is very rewarding and excellent and a great *Sadaqah* to feed every hungry living body whether a human being or an animal.

BEGGING OF CREATURES

Hadith 33: The Prophet ﷺ who is the guide for everyone said: There are three things about which I swear:

- (1) Property will not decrease from giving *Sadaqah*.
- (2) A person who is wronged and endures that patiently, Allah will surely cause him to increase in honour.
- (3) He who opens the gate to beg from fellow creatures, Allah will open on him the gate of destitution.

(Tirmizi: Narrated by Kabshah in a lengthy *Hadith*.)

Hadith 34: The Prophet ﷺ said: It is not lawful for the wealthy and the strong and sound-bodied to take *Sadaqah*.

(Tirmizi: Narrated by Abdullah ibn Amr.)

Hadith 35: The Prophet ﷺ said: He who begs from people so that he may become rich is really asking for the flames of Hell. Now, he may beg for less or more as he wishes. (Muslim: Narrated by Abu Hurayrah.)

Another *Hadith* tells us: As for one who is in the habit of begging from other people, he will rise on the Day of Resurrection as one who has no flesh on his face.

(Bukhari, Muslim: Narrated by Abdullah ibn Umar.)

Other people will recognise him as one who was given to beg.

THE REAL NEEDY

Hadith 36: The Prophet ﷺ said: He is not an indigent who goes round to people, a morsel or two, a date or two takes him here and there. But, the indigent (worthy of pity and compassion) is he who does not get enough to meet his needs and free him of want yet it is not known whether he should be given *Sadaqah* or not and he does not beg of others. (Bukhari, Muslim: Narrated by Abu Hurayrah.)

Observation: We must investigate and find out such people who are needy yet they do not beg, concealing their need.

ENCOURAGEMENT TO GENEROSITY

Hadith 37: The Prophet ﷺ said: The upper hand is better than the hand that is under it. (He added:) The hand above is the one that spends (and gives to others). The hand that is lower is the one that begs.

(Bukhari, Muslim: Narrated by Ibn Umar.)

Observation: As far as possible, one must spend on

other people and keep his hand above. He should not be the one who begs. (He who begs has his hand below.)

Hadith 38: The Prophet ﷺ said: If I had with me gold as much as Mount Uhud, it would surely please me that before three nights have passed away (I should give all that in *Sadaqah* and) I should not have anything with me except what I retain to repay debts. (Bukhari: Narrated by Abu Hurayrah.)

Observation: This discloses that to repay a debt is better than to give *Sadaqah*.

ZAKAH IS NOT LAWFUL TO THE SAYYIDS

Hadith 39: The Prophet ﷺ said: Indeed, the money of *Zakah* is the dirt of the people and it is not lawful to Muhammad and the family (descendants) of Muhammad.

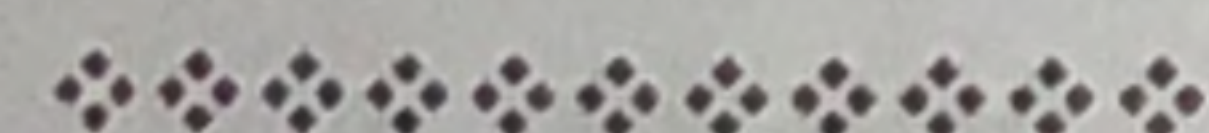
(Muslim: Narrated by Abdul Muttalib ibn Rabi'ah.)

Observation: This *Hadith* makes it clear that it is not lawful for the Sayyids to receive *Zakah*.

SPEND FOR ALLAH AND DO NOT FEAR POVERTY

Hadith 40: The merciful Prophet ﷺ said (while addressing Sayyidina Bilal رضى الله عنه): O Bilal! Spend and do fear that the Owner of the Throne will make you destitute.

(Bayhaqi in al-Sha'b as narrated by Abu Hurayrah.)



FORTY AHADITH ABOUT RAMADAN AND FASTING

بسم الله الرحمن الرحيم. نحمده ونصلى على رسوله الكريم.

In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble Messenger.

Hadith 1: The Prophet ﷺ said: The reward against every deed of man is increased to between ten and seven hundred times. Allah, the Exalted, says, "Fasting is an exception to this rule because fasting is for Me alone. And, I will give its reward Myself because the slave gives up his desires and food for Me." Then, he said: There are two pleasures for the fasting person: One at the time of *iftar* (breaking of fast) and the other when he will meet Allah. And the smell in the mouth of the fasting person is better in the sight of Allah than the sweet smell of musk. And fasts are shields (that protect from sin and Hell). If it is a day of fasting of one of you then he must not engage in indecent talk and must not shout. And, if anyone abuses you or quarrels with you, say to him, "I am fasting (and it does not behove me to quarrel or return abuse)."

(Bukhari, Muslim as narrated by Abu Hurayrah.)

Hadith 2: The mercy for the worlds, that the Prophet ﷺ is, said: When it is the first night of Ramadan, the devils and unruly jinns are chained and the gates of Hell are shut. None of these gates is reopened before the end of Ramadan. And, the gates of the Paradise are opened none of which is

shut (until the end of Ramadan). A caller proclaims on behalf of Allah, "O Seeker of good! Move forward. And, O Searcher of evil! Desist! "And Allah liberates many people from Hell. And this happens every night!

(Tirmizi: Narrated by Abu Hurayrah.)

A version states: When Ramadan sets in, the doors of mercy are opened. (Bukhari and Muslim.)

Hadith 3: The Messenger of Allah ﷺ said: He who fasts one day for the sake of Allah, Allah will move him away from Hell to the extent one can move away in seventy years. (Bukhari: Narrated by Abu Sa'eed.)

Hadith 4: The chief of the two worlds, the Prophet ﷺ said: There are eight gates of Paradise one of which is called *Rayyan*. Only those who fast can enter from it.

(Bukhari, Muslim: Narrated by Sahl.)

Rayyan means succulent, delicious.

Hadith 5: The Prophet ﷺ said: If anyone does not keep fast in Ramadan without reason valid in *Shari'ah* and without an illness (in which one is allowed to skip fasting) then though he may keep it later, yet amends cannot be made even if he fasts for the rest of his life.

(Ahmad: Narrated by Abu Hurayrah.)

Observation: The excellence and superiority of the fasts of Ramadan are such that if even one of them is missed then that excellence and reward cannot accrue from fasting again for the rest of one's life. Of course, the obligation is discharged by keeping a redeeming fast.

PROTECTION OF FAST

Hadith 6: The Prophet ﷺ said: There are many who fast for whom there is nothing apart from thirst (because they consume unlawful food or do unlawful things or

backbite). And, many are there who observe the *tahajjud* for whom there is nothing apart from keeping awake in the night (because of their ostentatious conduct).

(Darami as narrated by Abu Hurayrah.)

Hadith 7: The Prophet ﷺ said: The fast is a shield (to get protection from the mischief of the devil) unless the fasting person rips it up (by lying or backbiting).

(Nasai: Narrated by Abu Ubaydah.)

Hadith 8: The Prophet ﷺ said: If anyone does not give up his bad things and wicked deeds after keeping fast then Allah does not need that he gives up his food and drink.

(Bukhari: Narrated by Abu Hurayrah.)

STANDING UP IN RAMADAN

Hadith 9: The Messenger of Allah ﷺ said: He who fasts in Ramadan with faith and hope for reward will be forgiven his past sins. And, he who stands up in Ramadan (to offer the *Taraweeh* prayers, etc.) with faith and believing it rewarding will be forgiven his previous sins. And, he who stands up in the *Laylat ul Qadr* with faith and considering it to be a reward will be forgiven his sins upto then.

(Bukhari, Muslim as narrated by Abu Hurayrah.)

Hadith 10: The Prophet ﷺ said: The fasts and the Qur'an will intercede for the worshipper. The fasts will say, "O Lord, we had stopped him from eating and other desires during the day. So accept our recommendation for him." The Qur'an will plead, "I did not let him sleep at night. So, grant my recommendation for him." Accordingly, the intercession of both of them will be accepted.

(Bayhaqi in al-Sha'b: Narrated by Abdullah ibn Umar.)

RAMADAN AND QUR'AN

Hadith 11: Sayyidina Abu Hurayrah رضى الله عنه reported

that the Messenger of Allah ﷺ was the most generous of all men and in (the month of) Ramadan his generosity increased very much. Jibreel (عليه السلام) met him every night during Ramadan and he would read over the Qur'an to him. Whenever Jibreel (عليه السلام) met him, he would become more generous than the breeze that was sent with rain.

(Bukhari, Muslim.)

GENEROSITY IN RAMADAN

Hadith 12: Sayyidina Ibn Abbas رضي الله عنه said that when (the month of) Ramadan began, the Prophet ﷺ would release every prisoner and grant every petitioner.

(Bayhaqi in al-Sha'b.)

The meaning is that even otherwise he did not deprive any petitioner but in Ramadan he was more particular not to deprive them.

GIVING TO BREAK FAST

Hadith 13: The Prophet ﷺ said: If anyone gives something to a fasting man at the time of breaking his fast, or equips a warrior then he will get reward like the fasting man's. (Bayhaqi in al-Sha'b: Narrated by Zayd ibn Khalid.)

And, the reward of the fasting man will not be diminished in the least, as is reported in other *Ahadith*.

EATING OR DRINKING BY MISTAKE

Hadith 14: The Prophet ﷺ said: If anyone eats or drinks through forgetfulness while he is fasting then he must carry on with his fast because (he was not at fault) Allah had given him to eat or drink.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

EATING SAHRI

Hadith 15: The Prophet ﷺ said: Eat *Sahri* (predawn

meal) because there is blessing in *Sahri*.

(Bukhari, Muslim: Narrated by Anas.)

Hadith 16: The Prophet ﷺ said: The difference in the fast observed by us and the People of the Book lies in eating the *Sahri*. (Muslim: Narrated by Amr ibn al-Aas.)

Hadith 17: The Prophet ﷺ said: Allah and His angels send blessings on one who eats *Sahri*.

(Tabarani: Narrated by Ibn Umar.)

IFTAR

Hadith 18: The merciful Prophet ﷺ said: The people will always remain on what is good as long as they are quick at *iftar* (breaking their fast). That is, they break their fast immediately at sunset. (Bukhari, Muslim: Narrated by Sahl.)

Hadith 19: The merciful Prophet ﷺ said that Allah says, "Of the slaves, the most beloved to Me is he who is quick at *iftar*." That is, just as the sun sets he takes *iftar* and is very particular to make haste for that.

(Tirmizi: Narrated by Abu Hurayrah.)

Hadith 20: The Prophet ﷺ said: When the night begins from here (the east) and the day goes away from there (the west), it is time to break your fast (and there is no point in waiting anymore, rather to delay is *makrooh*).

(Muslim: Narrated by Amr ibn al-Aas.)

Hadith 21: The Prophet ﷺ said: When you break your fast, do it with dates because a date is a complete blessing. If you do not get a date then break the fast with water because it purifies (the seen and the unseen).

(Tirmizi: Narrated by Salman ibn Aamir.)

FASTING IS ZAKAH OF THE BODY

Hadith 22: The Seal of the Prophets ﷺ said: There is a

Zakah for everything and the *Zakah* of the body is the fast.

(Ibn Majah: Narrated by Abu Hurayrah.)

FASTING IN WINTER

Hadith 23: The Prophet ﷺ said: Fasting in the winter season fetches reward for nothing. (Tirmizi: Narrated by Aamir.)

He said that it gets reward for nothing because one does not feel thirsty in winter and the day passes away quickly. How sad that many people avoid fasting even then!

RITUAL IMPURITY IS NOT A BAR TO FASTING

Hadith 24: It is narrated by Sayyidah Ayshah رضي الله عنها that it was peculiar to Ramadan that the Prophet ﷺ woke up in the morning while he was in a state of ritual impurity. This was not because of a wet dream (but from having sexual intercourse with his wives). He used to have a bath and offer the prayers. (Bukhari, Muslim.)

It means that he did not have a bath before dawn (*subh sadiq*) yet formed an intention to fast. Then before it was sunrise, he had a purifying bath and offered prayers. In this way, for some part of the fast he was in a state of ceremonial impurity because fasting begins right at *subh sadiq*. In the same way, if one gets a wet dream during fasting the fast does not become void because ritual impurity is not a bar to fasting. Of course, a woman who is menstruating will not fast but will redeem the fasts (missed for that reason) later on. The same rule applies for the days a woman undergoes bleeding from childbirth.

MISWAK IN FASTING

Hadith 25: It is reported by Sayyidina Aamir ibn Rabi'ah رضي الله عنه that he found the Messenger of Allah ﷺ

using the *miswak* during fasting so many times that he could not enumerate. (Tirmizi.)

The *miswak* can be used at any time during fasting whether it is wet or dry. However, it is *makrooh* to clean the teeth while fasting with tooth powder, toothpaste, charcoal or any other thing.

ANTIMONY DURING FASTING

Hadith 26: Sayyidina Anas رضي الله عنه narrated that someone submitted, "O Messenger of Allah, my eyes are troublesome. May I apply antimony?" He said, "Yes. Apply it." (Tirmizi.)

IF ANYONE EATS IN FRONT OF A FASTING PERSON

Hadith 27: The Prophet ﷺ said: As long as someone eats in the presence of a fasting person, his bones glorify Allah and the angels seek forgiveness for him.

(Bayhaqi in al-Sha'b as narrated by Abu Hurayrah.)

THE LAST TEN DAYS

Hadith 28: It is narrated by Sayyidah Ayshah رضي الله عنها that the amount of effort the Prophet ﷺ put in for worship in the last ten days of Ramadan was not equalled by the effort he put in the other days. (Muslim.)

Hadith 29: Sayyidah Ayshah رضي الله عنها said that with the advent of the last ten days of Ramadan, the Prophet ﷺ prepared himself for (additional) worship, stayed awake all night and wakened his family members (that they may engage in worship). (Bukhari, Muslim.)

THE LAYLAT UL QADR

Hadith 30: The Prophet ﷺ said: Surely, this month

has begun. It has a night (the *Laylat ul Qadr*) which is better than a thousand months (in terms of appreciation and assessment of worship). He who is deprived of this night is deprived of all good, and only he will be deprived of the blessings of this night who is deprived altogether. (He has no inclination to worship whatsoever and lacks a desire for blessings.) (Ibn Majah: Narrated by Anas.)

Hadith 31: The Prophet ﷺ said (about him who engages in *i'tikaf*) that he is safe from sin and he gets that reward also which everyone (outside *i'tikaf*) gets for pious deeds. (Ibn Majah: Narrated by Ibn Abbas.)

It means that the person who is secluded in the mosque for *i'tikaf* is unable to do certain pious deeds outside the mosque. However, he is not deprived of reward for that. He will get reward for those things which he would have done if he had not observed *i'tikaf*.

BLESSINGS OF THE LAST NIGHT

Hadith 32: The Prophet ﷺ said: On the last night of Ramadan, my *ummah* (*ummah* of Muhammad) is forgiven. He was asked if that meant the *Laylat ul-Qadr* and he said: No! (This merit is for the last night, the merits of the *Laylat ul-Qadr* are quite apart.) The truth is that full wages are paid to the worker when the work is over and the work is completed in the last night. Hence, they are forgiven.

(Ahmad as narrated by Abu Hurayrah.)

THE DAY OF EID

Hadith 33: It is reported by Sayyidina Anas رضى الله عنه that the Messenger of Allah ﷺ said: When it is the *Laylat ul-Qadr*, Jibreel comes down with a company of angels. They pray for everyone of Allah's creatures who is engaged in remembrance of Allah, the Mighty, the Glorious. Then,

on the day of *Eid* Allah tells the angels with pride, "Look! These people fasted for a month and obeyed My command." And, He says, "O My angels, tell me what is the recompense of the labourer who has completed his task?" They submit, "Our Lord! His reward is that he should be paid in full." Allah says, "O My angels! My slaves, male and female, have fulfilled their duty imposed by Me and now they have come out to make a humble supplication. By My Honour, Majesty and Compassion and by My Highness! I shall surely grant their supplication." Then the address is (to the slaves) from Allah, "I have forgiven you. And have replaced your misdeeds with piety." Hence, they return after that (from the place of *Eid* prayers) duly forgiven. (Bayhaqi in Sha'b al-Eeman.)

OPTIONAL FASTS

Hadith 34: The Prophet ﷺ said: If anyone having observed the fasts of Ramadan keeps six fasts in the month of Shawwal (and was accustomed to do it) then in terms of reward it will be as if he kept fast all his life.

(Muslim: Narrated by Abu Hurayrah.)

An additional favour of Allah is that even if the month of Ramadan had twenty-nine days and the six fasts were kept (in Shawwal), His promise continues to apply and a reward will be given for a full year's fasting.

Hadith 35: The Prophet ﷺ said: To fast for three days in every month and to fast every Ramadan gets a reward equal to fasting all life. (He added:) As for the fast on the ninth of Zul Hajjah, I have faith in Allah that it becomes an expiation for the sins of the year past and the year following. (He then added:) As for the fast on the tenth of Muhurrum, I have faith in Allah that He will forgive sins over the period of a year. (Muslim: Narrated by Abu Qatadah.)

Hadith 36: The Prophet ﷺ who is a mercy for everyone, said: If anyone keeps one fast to gain the pleasure of Allah then Allah will remove him (so far) away from Hell as far a flying crow flies from its birth to its death in old age.

(Musnad Ahmad: Narrated by Ibn Abbas.)

Hadith 37: The noble Prophet ﷺ said: The deeds are presented to Allah on Monday and Thursday. Hence, I like that my deeds should be presented while I am fasting.

(Tirmizi: Narrated by Abu Hurayrah.)

TWO IMPORTANT THINGS AFTER RAMADAN

SADAQAT UL-FITR

Hadith 38: Sayyidina Ibn Abbas رضى الله عنه said that the Messenger of Allah ﷺ decreed the *Sadaqat ul-Fitr* to purify fasts of vain talk and indecency and for the provision of the needy. (Abu Dawood.)

SIX FASTS IN SHAWWAL

Hadith 39: The Prophet ﷺ said: If anyone who has kept the fasts in Ramadan follows them up with six (optional) fasts in the month of Shawwal then (he will get reward for the fasts of a year but if he does that always) it is as if he fasted all his life. (Muslim as narrated by Abu Ayyub.)

A FEW PROPHETIC SUPPLICATIONS

Hadith 40: It is reported by Sayyidina Mu'az ibn Zuhrah رضى الله عنه that the Messenger of Allah ﷺ made this supplication at the time of *iftar* (breaking fast):

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ.

{O Allah, I kept the fast only for You and break it

with Your provision.} (Abu Dawood.)

Hadith 41: It is reported by Sayyidina Ibn Umar رضى الله عنه that the Messenger of Allah ﷺ made this supplication at the time of *iftar* (meaning, after *iftar*):

ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ.

{The thirst is quenched and the veins are moistened and, *Insha Allah*, the reward is determined.}

(Ibid: Narrated by Ibn Umar.)

ANOTHER SUPPLICATION AT IFTAR

Hadith 42:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي ذُنُوبِي.

{O Allah! I ask You by Your mercy which encompasses everything that You forgive me my sins.}

This supplication is known from Sayyidina Abdullah ibn Amr رضى الله عنه. (Ibn Majah.)

Hadith 43: If anyone has his *iftar* at someone else's place, he must make this supplication for his hosts:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْبَرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

{May those who keep fast have their *iftar* at your place and the righteous eat your food, and the angels pray for you.}

The Messenger of Allah ﷺ had made this supplication after having *iftar* as someone's house. (Ibn Majah.)

SUPPLICATION ON THE LAYLAT UL-QADR

Hadith 44: Sayyidah Ayshah رضى الله عنها submitted, "O Messenger of Allah! If I find out the *Laylat ul-Qadr* (Night

اللهم إنك عفو تحب العفو فاعف عني.

- (1) Frequent repetition of لا اله الا الله (There is no god but Allah).
- (2) Continuous occupation in *istighfar* (seeking Allah's forgiveness).
- (3) Asking for Paradise.
- (4) Asking for deliverance from Hell.

بسم الله الرحمن الرحيم. نحمده ونصلي على رسوله الكريم.

Hadith 3: Sayyidina Amr ibn al-Aas رضى الله عنه said that the Messenger of Allah ﷺ said: O Amr, do you not know that Islam wipes out those sins which were committed before accepting Islam and *Hijrah* (migration for Islam) wipes out the sins that were committed before it was undertaken, and Hajj wipes out the sins that were committed before it was performed. (Muslim)

HAJJ MABROOR

Hadith 4: Sayyidina Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ was asked, "What deed is most excellent?" He said, "To believe in Allah and His Messenger." He was asked about the deed that followed in excellence. He said, "To wage *jihad* in the cause of Allah." He was asked again what deed was next in excellence and he said, "It is Hajj *Mabroor*." (Bukhari and Muslim.)

This *Hadith* places Hajj *Mabroor* after *jihad*. The respected *ulama* have explained Hajj *Mabroor* in many ways. Some of them have defined it as a Hajj during the performance of which no sin is committed (as we will see in the next *Hadith*). Some others have described it as a Hajj that has been approved. Some elders have explained that Hajj *Mabroor* is a Hajj that has been performed with lawful earnings without pretentious behaviour and no aim to earn fame. Hasan Basri رحمه الله عليه has described Hajj *Mabroor* as a Hajj which causes the heart to disincline from the world and yearn for the Hereafter. Some people have expressed it in these words: a Hajj after performing which one does not commit any sin is Hajj *Mabroor*.

The pilgrims must take an account of themselves and scrutinise whether their Hajj can meet the standards of an approved Hajj or not. They must perform Hajj with lawful earnings and prevent commission of sins during the performance and after having performed it.

Hadith 5: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Prophet ﷺ said: If anyone performs Hajj for Allah, and does not speak in the presence of women of those things that happen between man and woman, and does not commit any sin then he will return (purified of his past sins) as he was on the day his mother delivered him.

(Bukhari, Muslim.)

This *Hadith* tells us that Hajj must be performed to please Allah. It must be a Hajj during the performance of which no sin is perpetrated and such things are not spoken of in the presence of women as are private affairs of husband and wife. Such a Hajj will be a means of forgiveness of sins.

MERITS OF PILGRIMS

Hadith 6: Sayyidina Abdullah ibn Umar رضى الله عنه reported the Messenger of Allah ﷺ as saying: When you meet one who has performed Hajj, greet him with *salaam*, shake hands with him and request him to seek forgiveness for you before he enters his house because he is one who is forgiven. (Musnad Ahmad.)

Hadith 7: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: If anyone goes out with the intention to perform Hajj or Umrah or *jihad* but death overtakes him during his journey then Allah records for him the reward of a *Mujahid* (warrior) and a pilgrim of Hajj and a pilgrim of Umrah. (Bayhaqi in Sha'b al-Eeman.)

SIGNIFICANCE OF A PILGRIM'S SUPPLICATION

Hadith 8: Sayyidina Abu Hurayrah رضى الله عنه has reported the Messenger of Allah ﷺ as saying: Those who perform Hajj and Umrah are chief guests of Allah, the Exalted. If they make a supplication, Allah will approve that and if they seek forgiveness, He will forgive them. (Ibn Majah.)

PARDON OF SINS AND DELIVERANCE FROM WANT

Hadith 9: It is narrated by Sayyidina Abdullah ibn Mas'ood رضى الله عنه that the Messenger of Allah ﷺ said: Let Hajj and Umrah follow one upon the other because they

surely eliminate want and sins in the same way as the fire kiln removes rust and impurities from iron, gold and silver. And the reward for a Hajj that is accepted is nothing else but Paradise. (Tirmizi, Nasa'i.)

HAJJ IS JIHAD FOR WOMEN

Hadith 10: Sayyidah Ayshah رضى الله عنها said that she sought the Prophet's ﷺ permission to participate in *jihad*. He said, "Your (meaning women's) *jihad* is Hajj."

(Bukhari, Muslim.)

According to another *Hadith*: Sayyidah Ayshah رضى الله عنها submitted, "We see that *jihad* is the most meritorious of all deeds. Shall we women not take part in *jihad*?" The Prophet ﷺ said, "The meritorious *jihad* for you is an approved Hajj." (al-Targheeb.)

Yet another *Hadith* tells us: The *jihad* for children and old men, weak and women lies in Hajj and Umrah.

(Kanz al-Ummal.)

Thus, women who cannot wage *jihad* may perform Hajj and Umrah to gain a large reward.

It must be known that it is a sin for women to travel for Hajj or Umrah without a *mahram*. It is also obligatory that she observes the veil. She will invite vexation if she goes without a *mahram* or does not observe the veil and faces menfolk.

It must also be known that to perform an optional Hajj, a woman needs the permission of her husband even if she is accompanied by a *mahram*. (The next *Hadith* is explicit about *mahram*.)

CONDITION OF MAHRAM FOR A WOMAN

Hadith 11: It is narrated by Sayyidina Abdullah ibn Ababs رضى الله عنه that the Prophet ﷺ said: Never should a man

remain alone with a woman who is not a *mahram*. And no woman must travel except that her *mahram* accompanies her. On hearing that, a man submitted, "O Messenger of Allah! I have been enlisted in such-and-such *jihad* while my wife has departed already to perform Hajj." The Prophet ﷺ said, "Go and perform Hajj with your wife."

According to this *Hadith*, it is not proper for any woman, young or old, to undertake a journey without her husband or a *mahram*.

A *mahram* is one with whom marriage is never allowed in entire life under any circumstances. Examples are, father, brother, son, paternal uncle (father's brother), maternal uncle (mother's brother), and so on.

Those people with whom marriage can be solemnised at any time are *ghayr mahram* (non-*mahram*). Examples are, husband's brother, cousins (being sons of uncles, paternal or maternal, and of father's or mother's sister) and brother-in-law. It is not proper for a woman to travel with them for Hajj or elsewhere. Then, how can it be allowed to a woman to travel with a complete stranger?

Many women consider only their ambition and urge but overlook the prescriptions of *Shari'ah*. They go to perform Hajj with non-*mahram* men, but this is absolutely unlawful. How may a Hajj that contravenes *Shari'ah* be *mabroor* and accepted?

It is not allowed to a woman to travel forty-eight miles or more without a *mahram* whether she goes by air or train.

HAJJ OF A MINOR

Hadith 12: It is reported by Sayyidina Abdullah ibn Abbas رضى الله عنهما that the Prophet ﷺ was travelling to perform Hajj. At *Rawha*, he met certain people who were going on riding beasts. He enquired who they were, and they

said that they were Muslims. They then asked him who he was and he said, "I am the Messenger of Allah." On hearing that a woman raised her child high bringing it before the eyes of the Prophet ﷺ and asked, "Will his Hajj be proper?" The Prophet ﷺ said, "Yes (his Hajj will be proper) and you will get the reward." (Muslim.)

If parents make their child wear the *ihram* and keep it with them in the performance of the *fard* and *wajib* of Hajj then its Hajj is performed. The parents also earn a reward for their part in getting the child into *ihram* and round the duties and rites of Hajj and keeping it away from the prohibitions of *ihram*.

If a minor who has assumed the *ihram* happens to contravene its injunctions or fails to perform Hajj or Umrah then he is not liable to *dum* or to redeem the pilgrimage.

It must be borne in mind that if a minor performs Hajj then when he becomes a major (adult) and has the means and funds on which Hajj becomes *fard*, he must perform Hajj again irrespective of whether he was intelligent and wise during his first Hajj.

WARNING TO THOSE WHO DO NOT PERFORM HAJJ

Hadith 13: It is narrated by Sayyidina Ali رضي الله عنه that the Messenger of Allah ﷺ said: If anyone possesses provision for the journey and a riding-beast to take him to *Bayt Allah* but does not perform Hajj (in spite of that) then it does not matter whether he dies a Jew or a Christian. And this is because Allah has said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

{And Pilgrimage to the House is a duty of mankind towards Allah, for him who is able to make his way to it. (Aal Imran, 3:97)} (Tirmizi.)

Provision for the journey is the expenses on it.

Hajj is *fard* on him who is able to meet the monetary expenses of travel to Makkah and of food etc. and other needs and has the means of travel and is able to meet the needs of his wife and children.

HAJJ BADAL

Hadith 14: Sayyidina Abu Razeen رضي الله عنه said that he submitted, "Messenger of Allah! My father is very old. He is incapable of performing Hajj and Umrah and he cannot even undertake the journey." The Prophet ﷺ said, "You may perform both Hajj and Umrah on behalf of your father."

(Mishkat.)

We know from this *Hadith* that if anyone becomes very old and cannot perform Hajj or Umrah but someone else does perform Hajj or Umrah for him then he will get a reward for that (and the person who performs that for him will also not be deprived of a reward).

There are many conditions for performing *fard* Hajj *Badal*. These may be seen in books of *fiqh*.

If anyone himself performs Hajj *Badal* for his parents or other relatives whether they are alive or dead and uses his own resources and intends to consign reward to them then no conditions are attached. He may go through any *meeqat* and perform Hajj or get someone else to perform it.

Man and woman may perform Hajj or Umrah for each other.

MERITS OF UMRAH

Hadith 15: Sayyidina Abu Hurayrah رضي الله عنه has reported the Messenger of Allah ﷺ as saying: The sins that may be committed after performing one Umrah and before performing the next Umrah are atoned by the two Umrahs.

The reward for the Hajj that is approved is nothing but Paradise. (Bukhari, Muslim.)

REWARD FOR UMRAH IN RAMADAN

Hadith 16: It is narrated by Sayyidina Abdullah ibn Abbas رضى الله عنهما that the Messenger of Allah ﷺ said: An Umrah performed in Ramadan is like a Hajj. (Bukhari, Muslim.)

This *Hadith* speaks of the merit of Umrah performed in Ramadan. The Prophet ﷺ has said that to perform an Umrah in Ramadan is like to perform Hajj. The words in Bukhari and Muslim are تَعْدِلُ حَجَّةً (is like Hajj) but the *muhaddith* Ibn Hibban has reported these words تَعْدِلُ حَجَّةً مَعِيَ. Accordingly, the *Hadith* would say:

To perform Umrah in Ramadan is like performing Hajj with me. (This is found in al-Targheeb wa al-Tarheeb.)

ABOUT THE IHRAM

THE GARMENTS OF IHRAM

Hadith 17: Sayyidina Abdullah ibn Umar رضى الله عنه reported the Messenger of Allah ﷺ as saying: Let everyone of you assume the *ihram* by donning an upper sheet, a lower sheet and a pair of sandals. (Musnad Ahmad)

This is the *ihram* for men. Women may continue to wear stitched garments.

THE SUNNAH OF APPLYING PERFUME BEFORE IHRAM

Hadith 18: Sayyidah Ayshah رضى الله عنها has reported that she applied perfume to the Messenger of Allah ﷺ before he would form an intention to assume the *ihram*.

(Bukhari, Muslim.)

BATH FOR IHRAM

Hadith 19: It is reported by Sayyidina Zayd ibn Thabit رضى الله عنهما that the Messenger of Allah ﷺ took off his clothes and had a bath to don (and assume) the *ihram*. (Tirmizi.)

The Prophet ﷺ had taken the bath at Zu al-Hulayfah which is known now-a-days as Abyar Ali (or Bayr Ali). It is the *meeqat* of the people of Madinah.

TWO RAKA'AT FOR IHRAM

Hadith 20: It is narrated by Sayyidina Jabir ibn Abdullah رضى الله عنه that the Messenger of Allah ﷺ offered two *raka'at* at Zu al-Hulayfah for the *ihram*. (Bukhari, Muslim.)

THE TALBIYAH

Hadith 21: It is reported by Sayyidina Abdullah ibn Umar رضى الله عنهما that the noble Prophet ﷺ recited the *talbiyah* thus:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ
وَالْمُلْكُ، لَا شَرِيكَ لَكَ.

{Here am I, O Allah, Here am I! Here am I, You have no partner, here am I! Surely, all praise and blessings belong to You and the dominion. No partner have You!} (Muwatta Imam Maalik.)

It is not only on donning the (garments of) *ihram* that one enters into the state of *ihram*. It is necessary to recite the *talbiyah* (also) to have assumed the *ihram*. The words of the *talbiyah* are mentioned above.

MERIT OF THE TALBIYAH

Hadith 22: It is narrated by Sayyidina Sahl ibn Sa'd رضى الله عنه that the Messenger of Allah ﷺ said: When the pilgrim calls out the *talbiyah* (لَبَّيْكَ) then he is joined by what is on

his right and left—stones, trees and clods. They also recite ليك (*talbiyah*) and it is like that till the earth is covered to the end (they recite the *talbiyah*). (Tirmizi, Ibn Majah.)

THE TAWAF

Hadith 23: Sayyidah Ayshah رضى الله عنها said that when the Messenger of Allah ﷺ came to Makkah the first thing he did was that he performed ablution and then made the *tawaf* of the *Ka'bah* (circumambulated the *Ka'bah*). (Bukhari, Muslim.)

MERITS OF TAWAF AND ATONEMENT FOR SINS ON PERFORMING ISTILAAM OF HAJR ASWAD

Hadith 24: It is reported by Sayyidina Ubaydullah ibn Umayr رحمه الله عليه that Sayyidina Ibn Umar رضى الله عنه used to exert himself with other people to perform the *istilaam* at the two corners. He had not seen any other Companion of the Prophet ﷺ exert himself like that. Sayyidina Ibn Umar رضى الله عنه used to say that he heard the Messenger of Allah ﷺ say: To stroke both of them is an atonement for sins. And he also heard him say: If anyone circuits the *Ka'bah* with seven rounds, counting them well, then he will receive a reward the like of setting a slave free. He also heard the Prophet ﷺ say: With every foot that the person who circles the *Ka'bah* places on the ground and raises up, Allah forgives a sin against that and records a blessing for him. (Tirmizi.)

The meaning of exerting himself is that he tried his best to make the *istilaam* at the two corners *Rukn Yamani* and *Hajr Aswad*. It does not mean to quarrel with, push or shove anyone. If there was no opportunity to kiss the *Hajr Aswad*, he would touch it with his hand and kiss the hand.

RAMAL AND IDTIBA'

Hadith 25: It is reported by Sayyidina Abdullah ibn

Abbas رضى الله عنهما that the Messenger of Allah ﷺ and his Companions رضى الله عنهم performed the Umrah (after assuming *ihram*) from *Ja'ranah*. They observed *ramal* in three rounds placing their (upper) sheet below their armpits and the remaining portion over their left shoulders. (Abu Dawood.)

Idtiba' is to put the corner of the sheet below the armpit and the rest over the left shoulder. *Ramal* is to take quick steps in walking, shaking the shoulders at the same time.

Both *Ramal* and *Idtiba'* are observed by men and are performed only in that *tawaf* which is followed by *Sa'ee*.

Hadith 26: It is stated by Sayyidina Ali ibn Umayyah رضى الله عنه that when the Messenger of Allah ﷺ observed *tawaf* of the *Ka'bah* he had a green sheet on for *Idtiba'*.

(Abu Dawood, Ibn Majah, Darami.)

TAWAF ON AN ANIMAL

Hadith 27: It is narrated by Sayyidah Umm Salamah رضى الله عنها that she complained to the Messenger of Allah ﷺ of her sickness. So, he said: Ride a beast and stay behind other people, performing *tawaf* the while. She said that she performed *tawaf* and the Messenger of Allah ﷺ was offering *Salah* at one side of the *Ka'bah* reciting (the verses beginning) والطور وكتاب مسطور. (Bukhari, Muslim.)

Hadith 28: It is reported by Sayyidina Abdullah ibn Abbas رضى الله عنه that the Messenger of Allah ﷺ circumambulated the *Ka'bah* on a camel. Every time he came to the corner, that is the *Hajr Aswad*, he indicated towards it with something that he had in his hand and called out *Allahu Akbar*. (Bukhari.)

He performed *tawaf* on a camel so that other people may observe his movements. It is not allowed to sound people to cite this example and ride an animal to perform

tawaf. These days it is not possible to use a camel but if anyone is handicapped, he may use a push cart or the like.

ISTILAAM AT HAJR ASWAD

Hadith 29: Sayyidina Zubayr ibn Adi رضى الله عنه reported that someone asked Sayyidina Abdullah ibn Umar رضى الله عنه about the *istilaam* of the *Hajr Aswad*. He answered that he had seen the Prophet ﷺ observe its *istilaam* and kiss it.

(Bukhari.)

Hadith 30: Sayyidina Nafi رحمه الله عليه said that he saw Sayyidina Ibn Umar رضى الله عنه stroke the *Hajr Aswad* with his hand and then kiss his hand. He used to say, "I have not given up kissing it ever since I have seen the Messenger of Allah do it." (Bukhari, Muslim.)

Hadith 31: It is reported by Sayyidina Abu Tufayl رضى الله عنه that he saw the Messenger of Allah ﷺ perform the *tawaf* of the *Bayt Allah*. He touched the *Hajr Aswad* with a stick and then kissed the stick. (Muslim.)

Hajr Aswad is high enough for a man to kiss it easily. When one commences the *tawaf*, he must kiss it but, if that is not possible, he may touch it with his hand and kiss the hand. If he can touch it with both hands then he may do that otherwise he may touch it with the right hand and kiss it. If he cannot reach his hand to it then he may touch it from far with a stick and kiss the stick. If he has no stick with him then he must come in line with the *Hajr Aswad* and indicate towards it with both hands. This is known as *istilaam* and the *Hadith* refers to it.

IMPORTANCE AND MERIT OF ISTILAAM

Hadith 32: It is narrated by Sayyidina Abdullah ibn Abbas رضى الله عنهما that the Messenger of Allah ﷺ said about

the *Hajr Aswad*; By Allah, Allah will surely raise it up on the Day of Resurrection in such a way that it will have two eyes with which it will see and a tongue with which it will speak. It will bear witness for that person who had kissed it with truth. (Tirmizi, Ibn Majah, Darami.)

THE ISTILAAM OF THE TWO CORNERS

Hadith 33: It is reported by Sayyidina Abdullah ibn Umar رضى الله عنهما that he did not see the Messenger of Allah ﷺ observe *istilaam* of anything (during *tawaf*) except the two corners of the Yamani side. (Bukhari, Muslim.)

The *Ka'bah* has four sides:

- (1) The one at the *Hajr Aswad*.
- (2) The *Rukn Iraqi*.
- (3) The *Rukn Shami*.
- (4) The *Rukn Yamani*.

On the same side as *Hajr Aswad*, the corner, is *Rukn Yamani* falling towards Yemen. The *istilaam* of only these two is correct according to *Shari'ah*. The foregoing *Hadith* speaks of this. Both the *Hajr Aswad* corner and the *Rukn Yamani* fall on the same side, hence they are referred to as two Yamani corners.

WHAT TO RECITE DURING TAWAF

Hadith 34: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: If anyone circumambulated the *Bayt Allah* with its seven circuits and did not speak anything apart from repeating *سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله* (Allah is without blemish. All praise belongs to Allah. There is no god but Allah. And Allah is the Creator. There is no power or might save with Allah) then ten sins will be removed from his Record of

Deeds, ten blessings will be recorded for him and ten ranks will be raised for him. But, as for him who observed the *tawaf* and (during it) engaged in worldly talk then he is as if he wades in mercy like a person who walks in water with his feet. (Ibn Majah.)

SUPPLICATION BETWEEN RUKN YAMANI AND HAJR ASWAD

Hadith 35: Sayyidina Abdullah ibn Sa'ib رضى الله عنه said that he heard the Messenger of Allah ﷺ make this supplication between *Rukn Yamani* and *Hajr Aswad*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
{Our Lord! Grant us what is good in this world, and what is good in the Hereafter, and save us from the chastisement of the Fire.} (Abu Dawood.)

SUPPLICATION AT RUKN YAMANI

Hadith 36: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said that there are seventy angels at *Rukn Yamani*. They call out *Aameen* when anyone makes this supplication at it:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
{O Allah, I seek Your forgiveness and security in this world and the next. Our Lord! Grant us the good in this world and the good in the Hereafter, and save us from the chastisement.} (Ibn Majah.)

TALKING TO SOMEONE DURING TAWAF

Hadith 37: Sayyidina Abdullah ibn Ababs رضى الله عنه has reported the Messenger of Allah ﷺ as saying: The *tawaf* of the *Ka'bah* is like *Salah* except that you converse during it.

Thus, if anyone speaks during *tawaf*, he must not talk of anything but a good thing. (Tirmizi, Nasa'i, Darami.)

VIRTUES OF RUKN AND MAQAM IBRAHIM

Hadith 38: Sayyidina Abdullah ibn Umar رضى الله عنه has reported that he heard the Messenger of Allah ﷺ say that *Rukn* (meaning the *Hajr Aswad*) and *Maqam Ibrahim* are two rubies of the several rubies of Paradise. Allah has removed their brightness in this world and if He had not removed that, they would have brightened all that is between the east and the west. (Tirmizi.)

TWO RAKA'AT AFTER TAWAF

Hadith 39: It is narrated by Sayyidina Abdullah ibn Umar رضى الله عنهما that the Messenger of Allah ﷺ came to the Masjid Haram and made the seven rounds of the *Bayt Allah* and offered two *Raka'at* behind the *Maqam Ibrahim*. Then he went towards Safa. Indeed, Allah has said,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
{Certainly you have in the Messenger of Allah an excellent example (Al-Ahzab, 33:21)} (Bukhari.)

SA'EE

Hadith 40: It is reported by Sayyidina Abdullah ibn Umar رضى الله عنهما that the Messenger of Allah ﷺ came to Makkah, performed the *tawaf* of the *Bayt Allah*, offered two *raka'at* and then performed the *Sa'ee* between Safa and Marwah. (Bukhari.)

Sa'ee is to walk between Safa and Marwah. It is *wajib* only once in Hajj and Umrah. However, a *Sa'ee* is not correct unless it is preceded by a *tawaf* and there is no scope for an optional *Sa'ee*.

Hadith 41: It is narrated by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ came to Makkah. He approached the *Hajr Aswad*, kissed it, performed the *tawaf* of *Bayt Allah*; then, he came to Safa and climbed over it so high that the *Ka'bah* could be seen. He then raised his two hands and mentioned Allah and made a supplication as long as he wished (to make it). (Abu Dawood.)

SUPPLICATION BETWEEN GREEN PILLARS

Hadith 42: Sayyidina Abdullah ibn Mas'ood رضي الله عنه said that when the Messenger of Allah ﷺ ran (between the two green pillars), he used to say:

اللهم اغفر وارحم وانت الاعز الاكرم.
{O Allah, pardon and have mercy! And, You are Most Powerful, Most Glorious!}

(al-Mu'ajjam al-Awsat, Tabarani.)

SHAVING OR TRIMMING HEAD

Hadith 43: Sayyidina Abdullah ibn Umar رضي الله عنهما has narrated that the Messenger of Allah ﷺ said at the *Hajj al-Wada'* (the Farewell Hajj), "O Allah, have mercy on those who shave their head! The Companions رضي الله عنهم submitted, "O Messenger of Allah, and on those who trim (cut some of it)?" But, he said a second time, "O Allah, have mercy on those who shave their head." And they submitted, "On those who trim, too?" And he said, "Have mercy on those who trim too." (Bukhari, Muslim.)

To shave (Arabic *Halq*) is to shave off all hair on head while to trim (Arabic, *qasr*) is to shorten some hair on the head.

SUPPLICATION OF THE DAY OF ARAFAH

Hadith 44: Sayyidina Amr ibn Shu'ayb رضي الله عنه has

reported from his father who from his grand father that the Messenger of Allah ﷺ said, "The best supplication is the supplication on the day of Arafah and the best thing that I have said and the Prophets before me have said is:

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير.

{There is no god save Allah, The One; He has no partner. To Him belongs the Kingdom, and to Him belongs all praise. And He is over all things powerful.} (Tirmizi.)

ENTRY INTO KA'BAH

Hadith 45: It is narrated by Sayyidina Abdullah ibn Umar رضي الله عنهما that the Prophet ﷺ entered into the *Ka'bah* and with him were Usamah ibn Zayd and Uthman ibn Tahah (who had the keys to the *Ka'bah*) and Bilal ibn Ribah Habshi رضي الله عنه. When they had entered it, the door was shut and they remained inside for some time. When they came out Ibn Umar asked Bilal, "What did he do inside the *Ka'bah*?" He said that the Prophet ﷺ stood so that one pillar was to his left and two to his right and three behind him." There were six pillars of *Bayt Allah* at that time. "At the said place (between the pillars) he offered *Salah*." (Bukhari, Muslim.)

If anyone is able to enter the *Ka'bah* without giving bribe and causing inconvenience to a Muslim, he may offer there two *raka'at* optional prayer. He must not enter it by bribing someone or inconveniencing the Muslims because these things are unlawful, but to enter the *Ka'bah* is (only) *mustahabb* (not *fard*).

REWARD AGAINST SALAH IN THE MASJID AL-HARAM

Hadith 46: It is reported by Sayyidina Jabir رضي الله عنه

that the Messenger of Allah ﷺ said: A *Salah* in the Masjid al-Haram is more excellent than *Salah* in any other mosque by a hundred thousand times. (Ahmad.)

REWARD AGAINST *SALAH* IN MASJID NABAWI

Hadith 47: It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: A *Salah* offered in this, my mosque, compared to a *Salah* offered in other mosque is better than one thousand *Salah*, however, Masjid al-Haram is an exception to this. (The reward there exceeds a hundred thousand *Salah*.) (Bukhari, Muslim.)

This *Hadith* informs us that a prayer in Masjid Nabawi is a thousand times better than a prayer in any other mosque but it does not say how much more than one thousand. In a version transmitted by Ibn Majah, it is stated that the reward of one *Salah* in Masjid Nabawi is equal to fifty thousand *Salah*.

GARDEN IN PARADISE

Hadith 48: Sayyidina Abu Hurayrah رضى الله عنه has reported that the Messenger of Allah ﷺ said: Between my house and *minbar* (pulpit) is a garden of the several gardens of Paradise. And, my *minbar* is on my pond. (Bukhari, Muslim.)

According to this *Hadith*, the portion of Masjid Nabawi between the Prophet's ﷺ grave and the *minbar* is one of the gardens of Paradise. Some *Ulama* explain that it means that it is like a garden of Paradise in terms of the mercy of Allah that descends on it. Some of them say that a devotional exercise here is instrumental in gaining a garden of Paradise. A third opinion is that this portion is truly a piece of Paradise that has been brought to the world and it will be taken back to Paradise as it is.

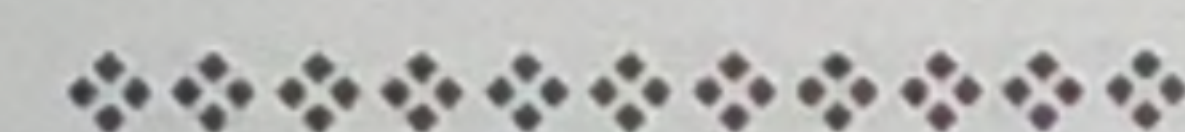
As for the saying, *my minbar is on my pond*, some *Ulama* hold that the *minbar* in the Masjid Nabawi will be transferred as it is over the Pond *al-Kawthar*. Some others contend that the Prophet ﷺ had described the pond *al-Kawthar* on which, he meant to say, there will be a *minbar* for him; in that case the *minbar* in the mosque has nothing to do with it. A third opinion is that the blessings and fruit of worship near the *minbar* in the Masjid Nabawi will enable the worshipper to be present at the pond *al-Kawthar* on the Day of Resurrection.

REWARD AT MASJID QUBA

Hadith 49: It is reported by Sayyidina Abdullah ibn Umar رضى الله عنه that the Prophet ﷺ used to go to the Masjid Quba every Saturday either on foot or riding a beast. There he offered two *raka'at Salah*. (Bukhari, Muslim.)

Quba is a neighbourhood of Madinah, about two and a half miles from it. When the Prophet ﷺ migrated to Madinah from Makkah he stayed here for a few days before proceeding to Madinah. During his stay here, he constructed a mosque with the assistance of his Companions رضى الله عنهم. This mosque is known as Masjid Quba. The Qur'an tells us about it that it is *a mosque founded on piety*. (Al-Tawbah, 9: 108-109).

Hadith 50: Sayyidina Sahl ibn Hanif رضى الله عنه has reported that the Messenger of Allah ﷺ said: If anyone performs ablution at his home before coming to the Masjid Quba and offers *Salah* here then he will get a reward for an Umrah. (al-Targheeb wa al-Tarheeb.)



**FORTY AHADITH ABOUT
RECITING THE QUR'AN, ZIKR
AND
INVOCATING BLESSINGS
ON THE PROPHET ﷺ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.

In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble
Messenger.

**REWARD ON RECITAL
OF THE QUR'AN**

Hadith 1: The Prophet ﷺ said: Surely, the hearts become rusty just as iron rusts when water covers it. Someone asked him, "Messenger of Allah! How may hearts be cleaned (and rust removed)?" He said that it could be done by remembering death often and reciting the Qur'an.

(Bayhaqi in al-Sha'b: Narrated by Ibn Umar.)

Hadith 2: The Chief of the Prophet ﷺ said: It is more excellent to recite the Qur'an standing in *Salah* than outside *Salah*. And, to recite the Qur'an outside *Salah* is better than reciting *Subhan Allah*, *Allahu Akbar*, and to recite *Subhan Allah* is superior to giving a *Sadaqah*. And a *Sadaqah* is more excellent than a fast, and a fast is a shield (that protects) from Hell.

(Bayhaqi in Sha'b al-Eeman, as narrated by Ayshah.)

Hadith 3: The merciful Prophet ﷺ said: He who though he recites the Qur'an asks other people to give him food will rise on the Day of Resurrection with (merely) bone on his face. There will be no flesh on it.

(Bayhaqi in al-Sha'b: Narrated by Buraydah.)

Hadith 4: The Prophet ﷺ said: He who recites the Qur'an but forgets it will surely rise on the Day of Resurrection with maimed limbs (like a leper's).

(Abu Dawood, as narrated by Sa'd ibn Ubadah.)

It is stated in another *Hadith* that one must be careful to remember the Qur'an well, "for by Him Who holds my soul the Qur'an escapes more strongly than the camel that escapes from the tethers that bind it." (Bukhari, Muslim.)

Hadith 5: The Chief of all mankind, that the Prophet ﷺ said: (on the Day of Resurrection) the one who recites (holds) the Qur'an will be asked to go on reciting and ascend (higher ranks). (He will be asked to) recite as slowly with pauses as he used to recite in the world because his station is at the last verse that he recites.

(Ahmad: Narrated by Abdullah ibn Amr.)

Hadith 6: The Prophet ﷺ said: He who has nothing of the Qur'an in him is like a desolate house.

(Tirmizi as narrated by Ibn Abbas.)

Hadith 7: The merciful Prophet ﷺ said that the Lord of the worlds says: If the Qur'an prevents anyone from remembering Me and making a request to Me then I will give him better than what I will give to those who make a request. The excellence of the word of Allah over other sayings is like the excellence of Allah over the creation.

(Ibid: Narrated by Abu Sa'eed.)

Observation: The meaning of the words Qur'an prevents from..... is that he was engaged in its recital to such

an extent that he had no opportunity to make a supplication or engage in *zikr*, etc. One should not say about such a person that since he had made no supplication what would he get, for Allah would give him through the blessings of the Qur'an something superior to what they would get who ask for something.

Hadith 8: The Prophet ﷺ who is the intercessor of the sinners said: He who recites one letter from the Book of Allah will have a blessing recorded for him against a letter and each blessing will be multiplied (at least) ten times. (He then said:) I do not say that *alif-laam-meem* (آل) is one letter. (Rather) *alif* (ا) is one letter, *laam* (ل) is one letter and *meem* (م) is one letter. (Tirmizi: Narrated by ibn Mas'ood.)

Hadith 9: The Prophet ﷺ said: As for him who read the Qur'an and abided by it, his parents will be given to wear a crown on the Day of Resurrection the light of which will be better than the light of the sun when it is in your homes. Then, what do you think of the man himself who did that (meaning that if parents get what is described what will the man himself get!). (Ahmad: Narrated by Mu'az al-Juhani.)

MERITS OF SURAH YASEEN

Hadith 10: The guide of the entire mankind, the Prophet ﷺ said: Surely, there is a heart for everything and the heart of the Qur'an is *surah Yaseen*. And he who recites *surah Yaseen* (once) will find that because of that Allah records for him a reward for reciting the Qur'an ten times.

(Tirmizi as narrated by Anas.)

According to another *Hadith*, the Prophet ﷺ said: He who recites *surah Yaseen* in the first part of the day will have his wishes (upto the evening of that day) fulfilled.

(Darimi in *mursal* form.)

The Prophet ﷺ has also been quoted in another *Hadith* to have said: He who recites *Yaseen* for the pleasure of Allah will have his previous (minor) sins forgiven. Thus, you must recite it next to those who are dying (when the soul is being taken away). (Bayhaqi in al-Sha'b.)

EXCELLENCE OF SURAH AL-KAHF

Hadith 11: The Prophet ﷺ said: If anyone recites *surah al-Kahf* on Friday then Light will shine for him between two Fridays (meaning that his heart will have light). (Bayhaqi in al-Da'wah al-Rabeer.)

And, according to a *Hadith*, if anyone recites the *surah Aal Imran* on Friday, the angels continue to call for blessings on him till night (approaches). (Darami.)

According to another *Hadith*, we must recite *surah Hud* on Friday. (Ibid.)

RECITE AL-WAQI'AH (56) AT NIGHT

Hadith 12: The Prophet ﷺ said: He who recites *surah al-Waqi'ah* every night will never face want. (Bayhaqi in al-Sha'b: Narrated by Ibn Mas'ood.)

CURE LIES IN AL-FATIHAH (1)

Hadith 13: The Prophet ﷺ said: There is in *Fatihah al-Kitab* (*surah al-Fatihah*) cure for every illness. (Darami as narrated by Abdul Malik ibn Umayr in a *mursal* way.)

Hadith 14: The Prophet ﷺ said: The (*surah*) إذا زلزلت is equal to half the Qur'an and (*surah*) قل هو الله احد equal to one-third of the Qur'an and (*surah*) قل يا أيها الكافرون equal to one-fourth of the Qur'an.^① (Tirmizi: Narrated by Ibn Abbas.)

According to a *Hadith*, to recite the (*surah*) الهكـم التـكـاثر is like reciting one thousand verses.^② (Bayhaqi in al-Sha'b)

① Respectively *surah Al-Zalzalah* (99), *al-Ikhlās* (112), *al-Kafirun* (109).

② *al-Takathur* (102).

And yet another *Hadith* mentions that (*surah*) إذا جاء نصر الله is one-fourth of the Qur'an. Another *Hadith* yet quotes the Prophet as saying, "*Surah al-Fath* is dearer to me than all those things on which the sun has risen."^① (Hisn Haseen.)

Observation: The implication is clear that there is great merit for these *surah*. It is very auspicious to recite them. These are small chapters but they carry great reward. If attention is paid to this, one can recite them hundreds of times.

VIRTUES OF SURAH AL-MULK AND ALIF LAAM MEEM SAJDAH

Hadith 15: The Prophet ﷺ said: Surely, there is a *surah* in the Qur'an which has thirty verses. It interceded for a person until he was forgiven. That (*surah*) is تبارك الذي بيده الملك. (al-Mulk, 67). (Ahmad, Tirmizi: Narrated by Abu Hurayrah.)

Observation: It is stated in another *Hadith* that this *surah* gets deliverance for one who recites it from the punishment in the grave. The same merit is recorded for the *surah alif laam meem al-Sajdah* (32). The Prophet ﷺ did not sleep without reciting these two *surahs*. (Mishkat.)

MERITS OF SURAH AL-IKHLAS (112)

Hadith 16: The Messenger of Allah ﷺ said: If anyone recites قل هو الله احد (*surah al-Ikhlās*) ten times then a palace will be built for him in Paradise. And if anyone recites it twenty times, two palaces will be built for him and he who recites thirty times will have three palaces built for him. Sayyidina Umar رضى الله عنه submitted, "By Allah! We will have abundant palaces (in that way)!" The Prophet ﷺ said, (Allah's generosity and appreciation) far exceeds that (do not worry)."

(Darami: Narrated by Sa'eed ibn al-Mussayib رضى الله عنه in a *mursal* way.)

① *An-Nasr* (110), *al-Fath* (48).

THE REWARD FOR LISTENING TO THE QUR'AN

Hadith 17: The Prophet ﷺ said: He who listens to one verse of the Book of Allah has two blessings recorded for him. And he who recites it will find that verse a Light for him on the Day of Resurrection.

(Ahmad: Narrated by Abu Hurayrah.)

VIRTUES OF ZIKRULLAH (REMEMBRANCE OF ALLAH)

Hadith 18: The Prophet ﷺ said: The example of him who remembers his Lord and he who does not remember (his Lord) is like the living and the dead. (One who engages in *zikr*, remembering Allah is living and one who does not is dead). (Bukhari, Muslim: Narrated by Abu Moosa.)

Hadith 19: The Prophet of mercy ﷺ said: Those people who disperse from a gathering where they did not remember Allah are as if they left behind the dead body of an ass and they will repent their sitting.

(Ahmad: Narrated by Abu Hurayrah.)

Observation: The body of a dead ass is reference to this world. Those people who did not mention Allah at all and spent the future life of the world in mentioning its affairs have really given all importance to the valueless world and indeed that will be a cause of regret for them in the Hereafter.

Hadith 20: The Prophet ﷺ said: Everything concerning man is a vexation for him except that he enjoin what is righteous or prohibit what is evil, or make a mention of Allah (known as *zikr*). (Tirmizi: Narrated by Umm Habibah.)

Hadith 21: The Prophet—the beloved of the Lord of the worlds ﷺ said: Do not speak much apart from the *zikr* of

Allah because anything other than remembrance of Allah makes the heart hard. And, indeed, of the people, the one furthest from Allah is he who is hard-hearted.

(Ibid: Narrated by Ibn Umar.)

Hadith 22: The Chief of the two worlds, the Prophet ﷺ said: Surely, the devil has a strong hold on the heart of men. Thus when man remembers Allah, the devil moves away but when man is neglectful, he sounds evil promptings to him. (Bukhari: Narrated by Ibn Abbas.)

Hadith 23: The intercessor of the sinners, the Prophet ﷺ said: There is a polish for everything and the cleaning-agent for hearts is *zikr Allah* (remembrance of Allah). There is nothing greater than remembrance of Allah that gives deliverance from the punishment of Allah. The Companions رضى الله عنهم asked if *jihad* in the cause of Allah also did not exceed *zikr* (in this matter). He said, "Even *jihad* is not greater than that though the sword of a warrior may break in combat."

(Bayhaqi in al-Da'waat al-Kabeer as narrated by Abdullah ibn Umar.)

Hadith 24: The merciful Prophet ﷺ said that Allah says: I am with the slave as long as he remembers Me and his lips move in my *zikr*. (Bukhari: Narrated by Abu Hurayrah.)

It is stated in a *Hadith* that the Prophet ﷺ said: Make *zikr* of Allah to such an extent that people might think you are insane. (al-Targheeb.)

WORDS OF ZIKR

Hadith 25: The Prophet ﷺ said: To say سبحن الله والحمد لله ولا إله إلا الله والله أكبر (Glorified is Allah and praise belongs to Allah. There is no god besides Allah. And Allah is the Greatest.) is more dear to me than all those things on which the sun rises. (Muslim: Narrated by Abu Hurayrah.)

Hadith 26: The noble Messenger ﷺ said: Two expressions are light on the tongue (but on the Day of Resurrection) heavy in the weighing scale and dear to *Ar-Rehman* (the Compassionate). The two are:

سُبْحَنَ اللَّهِ وَبِحَمْدِهِ سُبْحَنَ اللَّهِ الْعَظِيمِ.
{Glorified is Allah and with His praise. Glorified is Allah the Mighty.} (Bukhari: Narrated by Abu Hurayrah.)

Hadith 27: The Prophet ﷺ said: A date tree is planted in Paradise for one who says سُبْحَنَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ (Glorified is Allah, the Mighty with His praise). (Tirmizi: Narrated by Jabir.)

Hadith 28: The merciful Prophet ﷺ said: The superiormost *zikr* is لا إله إلا الله (There is no god but Allah) and the superiormost supplication is الحمد لله (All praise belongs to Allah). (Ibid.)

Hadith 29: The Messenger of Allah ﷺ said that Allah said to Moosa عليه السلام: O Moosa! If the seven heavens and their inhabitants and the seven earths are placed in one pan, and in the other لا إله إلا الله (There is no god but Allah) then the pan with لا إله إلا الله will outweigh the other.

(Sharah al-Sunnah: Narrated by Abu Sa'eed.)

Hadith 30: The Prophet ﷺ said: Make frequent recital of لا حول ولا قوة إلا بالله (There is no might or power except with Allah) because it is from the treasures of Paradise.

(Tirmizi, as narrated by Makhool in a *mursal* way.)

According to a *Hadith* لا حول ولا قوة إلا بالله is a remedy for ninety-nine illnesses, the minutest of which is anxiety (or sorrow). (Bayhaqi in *al-Dawaat al-Kabeer*.)

MERIT OF ISTIGHFAR

Hadith 31: The Prophet ﷺ said: Good tidings await him who finds (on the Day of Resurrection) plenty of

istighfar in his Record of deeds.

(Ibn Majah: Narrated by Abdullah ibn Busr.)

Istighfar is to seek forgiveness of Allah.

Another *Hadith* says that if anyone says استغفر الله الذي لا إله إلا هو (I seek forgiveness of Allah besides Whom there is no god, the Living, the Eternal, and I turn to Him in repentance.), he will be forgiven even if he may have fled from the battlefield of *jihad*. (Tirmizi as narrated by Bilal ibn Yasar.)

Hadith 32: The Prophet ﷺ said: If anyone is occupied continuously in *istighfar* (seeking forgiveness of Allah) then Allah will cause for him a way out of every distress and a succor from every anxiety and He will grant him sustenance from whence he did not even expect.

(Ahmad: Narrated by Ibn Abbas.)

Hadith 33: The Prophet ﷺ said: When a Believer commits a sin, it creates a dark patch on his heart. So, if he makes a repentance and seeks forgiveness, that clears; but, if (instead of doing so) he commits more sins the patch grows until it covers his heart. It is the same rust which Allah has mentioned (in the verse):

كَلَّا بَلْ رَأَوْا عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

{Certainly not! But what they have been earning has rusted upon their hearts. (al-Mutaffifeen, 83:14).}

(Ahmad: Narrated by Abu Hurayrah.)

Hadith 34: The Prophet ﷺ said: By Allah, I seek forgiveness of Allah more than seventy times every day and I make repentance to Him. (Bukhari: Narrated by Abu Hurayrah.)

VIRTUES OF INVOCATING

BLESSINGS ON THE PROPHET ﷺ

Hadith 35: The noble Prophet ﷺ said: On the Day of Resurrection, the people nearest me will be those who

invoke blessings upon me most frequently.

(Tirmizi: Narrated by Ibn Mas'ood.)

According to a *Hadith*, the Prophet ﷺ said: Invoke blessings on me often because that is a purity for you. (Hisn.)

Hadith 36: The Prophet ﷺ said: Many angels of Allah make rounds of the world and they convey to me the *salaam* of my *Ummah* (people). (Nasa'i: Narrated by Ibn Mas'ood.)

Hadith 37: The Chief of the worlds—the Prophet ﷺ said: The blessings that you invoke reach me wherever you be. (Nasa'i.)

Hadith 38: The mercy of the worlds that the Prophet ﷺ is, said: He who invokes blessings on me once, will find Allah giving him ten blessings, removing ten of his sins (from his record of deeds) and elevating him in ranks ten degrees. (Nasa'i, as narrated by Anas.)

It is also stated in a version that ten pious deeds are recorded for him. (Ibid: Narrated by Amr ibn Sa'd.)

We also learn from another *Hadith* that if anyone invokes blessings on the Prophet ﷺ once then Allah and His angels shower on this person seventy blessings. (Ahmad.)

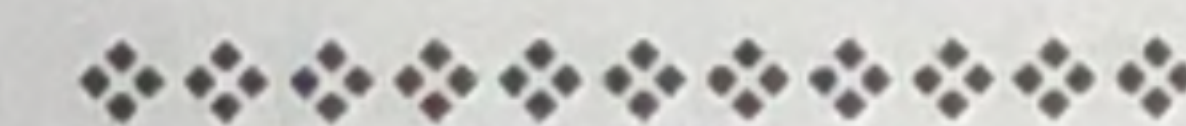
The *Ulama* have said that this merit is for invoking blessings on Friday. We have been given great encouragement to invoke blessings on Friday.

Hadith 39: The Chief of the worlds, Prophet Muhammad ﷺ, said: The (real) miser is he in whose presence my name is mentioned but he does not invoke blessings on me. (Tirmizi: Narrated by Ali.)

And, the Prophet ﷺ has been reported in another *Hadith* to have said: May he perish in whose presence I am mentioned but he does not invoke blessings on me. (Tirmizi.)

Hadith 40: The mercy for the worlds, Prophet

Muhammad ﷺ said: Those people who sit in a gathering but they do not mention Allah in their assembly and do not invoke blessings on the Messenger of Allah ﷺ then that assembly becomes a means of loss for them. Thus, if Allah wishes He will punish them and if He wishes He will forgive them. (Tirmizi as narrated by Abu Hurayrah.)



FORTY AHADITH ABOUT JIHAD IN THE CAUSE OF ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.
In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble
Messenger.

MERITS OF JIHAD

Hadith 1: It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: The example of a *mujahid* (warrior) is like one who fasts regularly and keeps awake at night engaging himself in *Salah*, reciting therein the verses of the Qur'an, showing lethargy neither in fasting nor in *Salah*. As long as the *mujahid* is engaged (in expedition), he continues to reap reward like that.

(Mishkat al-Masabeeh p-329 from Bukhari and Muslim.)

Hadith 2: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: By Him in Whose grasp is my life, it is my desire that I should be killed in the path of Allah, restored to life, killed again, revived again, killed once more and revived once more and then killed yet again. (Mishkat al-Masabeeh p-329 from Bukhari and Muslim.)

Hadith 3: Sayyidina Anas رضى الله عنه has reported the Messenger of Allah ﷺ as saying: Surely, to go on the path of Allah one morning or to go one evening is better than the world and whatever it contains.

(Mishkat al-Masabeeh p-329, from Bukhari and Muslim.)

Hadith 4: Sayyidina Abu Maalik al-Ash'ari رضى الله عنه has reported the Messenger of Allah ﷺ as having said: A man who goes in the path of Allah and dies, or is killed, or his horse or camel drops him down and he dies because of that, or a poisonous animal stings him, or he dies on his bed somehow according to the will of Allah then he is a *shaheed* (martyr) and Paradise is his lot.

(Mishkat al-Masabeeh p-332, from Abu Dawood.)

Hadith 5: It is reported by Sayyidina Anas رضى الله عنه that the Messenger of Allah ﷺ said: Wage *jihad* against the polytheists with your property and with your lives and with your tongues.

(Mishkat al-Masabeeh, p-332 from Bukhari and Muslim.)

The *jihad* with the tongue against the polytheists is to scare or threaten them, to compose poems inciting Muslims against them or to deliver fiery sermons encouraging Muslims to *jihad*.

Hadith 6: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: Spread *salaam*, feed people, and sever the necks (of the enemies), you will be given Paradise. (Mishkat al-Masabeeh p-332 from Tirmizi.)

Hadith 7: It is reported by Sayyidina Abu Abs رضى الله عنه that the Messenger of Allah ﷺ said: He whose feet become dusty in the path of Allah will not be touched by the Fire of Hell. (Mishkat al-Masabeeh p-329 from Bukhari.)

Hadith 8: Sayyidina Abu Hurayrah رضى الله عنه has quoted the Messenger of Allah ﷺ as saying: A disbeliever and he who killed him will not be together in Hell. (That is, while the disbeliever will definitely go to Hell, the Muslim who killed him will not go to Hell.)

(Mishkat al-Masabeeh p-329 from Muslim.)

PROTECTING BOUNDARIES OF THE ISLAMIC STATE

Hadith 9: Sayyidina Sahl ibn Sa'd رضى الله عنه has reported that the Messenger of Allah ﷺ said: To guard the frontier of a Islamic country for a day for the sake of Allah is better than the entire world and whatever it contains.

(Mishkat al-Masabeeh, p-329 from Bukhari and Muslim.)

Hadith 10: Sayyidina Salman Farsi رضى الله عنه has reported that he heard the Messenger of Allah ﷺ say: To guard the boundaries of a Islamic country for a day and a night for the pleasure of Allah is better than fasting for a month and standing as many nights (in optional prayer). If one dies in that condition then his deed which he had been doing when alive would be perpetuated and he will be safe from those who punish in the grave. (The angels who are responsible to punish in the grave will not punish him.)

(Mishkat al-Masabeeh, p-339 from Muslim.)

Hadith 11: It is narrated by Sayyidina Ibn Abbas رضى الله عنه that the Messenger of Allah ﷺ said: There are two eyes that the fire of Hell will not touch—the eye that weeps from fear of Allah and the eye that passed the night watching over (the frontiers of the Islamic state or the *mujahids*) in the cause of Allah. (Mishkat al-Masabeeh, p-332 from Tirmizi.)

PARTICIPATE IN JIHAD IN SOME WAY OR OTHER

Hadith 12: Sayyidina Abu Hurayrah رضى الله عنه has reported the Messenger of Allah ﷺ as saying: He who dies while he had never participated in *jihad* nor contemplated it then he died occupying a branch of hypocrisy.

(Mishkat al-Masabeeh, p-331. Narrated by Abu Dawood.)

Hadith 13: It is reported by Sayyidina Abu Umamah رضى الله عنه that the Messenger of Allah ﷺ said: If anyone did

not take part in *jihad* or give equipment to a *Ghazi* (combatant, warrior) or looked after the family of the *Ghazi* during his absence then before the Day of Resurrection, Allah will strike him with a severe calamity.

(Mishkat al-Masabeeh p-331, Abu Dawood.)

DELAY NOT PARTICIPATION IN JIHAD

Hadith 14: It is reported by Sayyidina Abdullah ibn Abbas رضي الله عنهما that the Messenger of Allah ﷺ commanded Abdullah ibn Rawahah رضي الله عنه to accompany a unit of the army. It was on a Friday. His colleagues departed in the morning but he thought (to himself) that he would stay behind and go away after offering Friday prayers with the Messenger of Allah ﷺ and join the rest of the unit. When the Prophet ﷺ finished the prayers, his eyes fell on him and he asked him, "What precluded you from going out with your colleagues early morning?" He submitted, "I desired to offer prayers with you and then go and join them." The Prophet ﷺ said, "If you spend whatever is on earth even then you cannot gain the excellence that they have got because of going early morning.

(Mishkat al-Masabeeh p-340, from Tirmizi.)

MERIT OF SPENDING ON JIHAD

Hadith 15: It is reported by Sayyidina Abu Mas'ood Ansari رضي الله عنه that a man brought a she-camel to whose nose-ring a rope was tied. He submitted, "O Messenger of Allah, this is given in the path of Allah." He said, "On the Day of Resurrection, you will have against this seven hundred she-camels each with a rope through its nose-ring." (This means that the reward for spending on *jihad* is seven hundred times.) (Mishkat al-Masabeeh, p-330 from Muslim.)

Hadith 16: Sayyidina Abu Umamah, Abu Hurayrah and Jabir ibn Abdullah رضي الله عنهم have reported that the Messenger of Allah ﷺ said: He who sends his portion to spend in the way of Allah, but stays at home himself, will get against one dirham seven hundred dirhams worth of reward. And he who wages *jihad* with his person and spends wealth for the pleasure of Allah will earn a reward of seven hundred thousand dirham against every dirham (contributed by him). He then recited the verse:

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

{And Allah multiplies in manifold to whom He will.

(Al-Baqarah, 2:261)}

(Mishkat al-Masabeeh p-235, from Ibn Majah.)

EQUIP THE WARRIORS AND LOOK AFTER HIS FAMILY

Hadith 17: It is reported by Sayyidina Zayd ibn Khalid رضي الله عنه that the Messenger of Allah ﷺ said: He who equips one who participates in *jihad* for the sake of Allah (is as if he) has taken part in *jihad*. And, he who looks after the family members in the absence of one who participates in *jihad* (is as if he) has also taken part in *jihad*.

(Mishkat al-Masabeeh p-329 from Bukhari and Muslim.)

Hadith 18: It is narrated by Sayyidina Abu Sa'eed رضي الله عنه that the Messenger of Allah ﷺ sent an army unit to the tribe of Banu Lihyaan and said that of every two men one should go and the reward will be awarded to both of them. (One should wage *jihad* and the other look after his house so that the first could fight with nothing on his mind and the second would be entitled to reward.

(Mishkat al-Masabeeh p-330 from Muslim.)

GETTING INJURED IN JIHAD

Hadith 19: Sayyidina Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said: If anyone gets injured in the cause of Allah—and only Allah knows who was injured in His cause—then such a man will rise on the Day of Resurrection blood oozing from his injury, the colour will be of blood but it will smell musk.

(Mishkat al-Masabeeh p-330 from Bukhari, Muslim.)

THE HONOUR THAT A SHAHEED GETS

Hadith 20: It is narrated by Sayyidina Anas رضى الله عنه that the Messenger of Allah ﷺ said: Paradise will not like at all that he should be returned to the world even if he is given all that is on earth. However, a *shaheed* will yearn to be returned to the world and killed ten times. He will find that he is given a great honour and respect there, so he will make that wish. (Mishkat al-Masabeeh p-330 from Bukhari and Muslim.)

Hadith 21: Sayyidina Miqdam ibn Ma'dikarib رضى الله عنه reported that the Messenger of Allah ﷺ said: There are six blessings for a *shaheed*.

- (1) He is forgiven with the first drop of blood,
- (2) he sees his place in Paradise,
- (3) he is protected from the punishment in the grave,
- (4) he is immunised from fear of *al-faza al-akbar* (the greatest terror of the Day of Resurrection),
- (5) a crown of honour is placed on his head, a ruby of which is better than the world and what it contains,
- (6) he is married to seventy hoor'ayn (large dark eyed-maidens of Paradise). Besides, his intercession will be granted for seventy of his relatives. (Mishkat al-Masabeeh p-333 from Tirmizi.)

A SHAHEED IS FORGIVEN ALL EXCEPT A DEBT

Hadith 22: Sayyidina Abdullah ibn Amr رضى الله عنه has reported that the Messenger of Allah ﷺ said: If anyone is killed in the cause of Allah then that is an expiation for everything except a debt (because that pertains to rights of fellow creatures). (Mishkat al-Masabeeh p-330 from Muslim.)

HOW MUCH PAIN A MARTYR FEELS

Hadith 23: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said, "The martyr feels only that much pain on being killed as much one of you feels on being bitten by an ant."

(Mishkat al-Masabeeh p-333, Tirmizi.)

HOW MUCH PAIN A SHAHEED UNDERGOES

Hadith 24: It is reported by Sayyidina Abu Musa رضى الله عنه that someone came to the Messenger of Allah ﷺ and submitted, "O Messenger of Allah ﷺ, a man wages war to get the booty, another to gain fame and a third that his bravery and courage may be praised. Which of them really fights for the sake of Allah?" He said, "He who fights to raise the word of Allah high is the one to fight in the cause of Allah." (Mishkat al-Masabeeh, p-331 from Bukhari and Muslim.)

Hadith 25: It is reported by Sayyidina Ubaidah ibn Samit رضى الله عنه that the Messenger of Allah ﷺ said: If anyone took part in *jihad* for Allah's sake and had intended to get thereby only one rope from *jihad* then for him is only that which he had intended. (Mishkat al-Masabeeh p-334 from Nasa'i.)

Hadith 26: Sayyidina Ya'la ibn Umayyah رضى الله عنه

reported: The Messenger of Allah ﷺ announced a *jihad* and I was a very old man. I had no servant. So, I found out a man who would serve me in *jihad* on wages which I fixed at three dinars. When the booty arrived, I wanted to give him his share from it. I went to the Prophet ﷺ and mentioned the case to him. However, he said, "In My sight, for his participation in *jihad* there is nothing in this world or the Hereafter that I may suggest but the dinars."

(Mishkat al-Masabeeh p-33 from Abu Dawood.)

Hadith 27: It is reported by Sayyidina Abu Hurayrah رضي الله عنه that someone submitted, "O Messenger of Allah, what do you say of a man who wants to wage *jihad* for the sake of Allah but he also craves for something of this world at the same time?" The Holy Prophet ﷺ said, "There is no reward for him." (Mishkat al-Masabeeh p-334 from Abu Dawood.)

Hadith 28: It is reported by Sayyidina Mu'az رضي الله عنه that the Messenger of Allah ﷺ said: *Jihad* is of two kinds. As for him who aimed at the pleasure of Allah, obeyed the *amir* (commander), spent from his valued wealth, made things easy for his colleague and abstained from mischief—for such a one—his sleep and wakefulness will all fetch him reward abundantly. And, as for him who fought *jihad* as one proud and ostentatious, seeking name, disobeyed the *amir* (commander)—such a one—will return not evenly poised (meaning, receiving a reward aside, he will not even come back as he had gone for he will have a sin on him).

(Mishkat al-Masabeeh p-334 from Abu Dawood and Nasa'i.)

FIGHT DETERMINEDLY

Hadith 29: Sayyidina Abdullah ibn Abu Awfa رضي الله عنه has narrated that the Messenger of Allah ﷺ said: Do not desire to meet the enemy but ask Allah for safety. And, when you are faced with them, fight with steadfastness,

knowing that Paradise lies in the shade of swords. Then, he, made this supplication to Allah:

اللهم منزل الكتاب ومجرى السحاب وهازم الاحزاب اهزمهم وانصرنا عليهم.

{O Allah! Who sends the book, causes the clouds to move, routs the enemies—rout them and help us against them (against whom we are engaged).}

(Mishkat al-Masabeeh p-341 from Bukhari and Muslim.)

CHEATING IN BOOTY

Hadith 30: Sayyidina Ibn Abbas رضي الله عنه has reported from Sayyidina Umar رضي الله عنه that the Companions رضي الله عنهم spoke of each other about those killed in the Battle of Khyber, recounting the martyrs until they came to a man. They said that he (too) was a *shaheed*. The Prophet ﷺ said, "No, not at all! I have seen him in Hell. It was about a cloak that he kept to himself, misappropriating the booty." Then he said to Umar رضي الله عنه, "Go, announce to the people three times that *no one will enter Paradise save a Believer!*" Hence, he announced it three times.

(Mishkat al-Masabeeh p352 from Muslim.)

Hadith 31: It is reported by Sayyidina Abdullah رضي الله عنه that it was the practice of the Messenger of Allah that when the booty was received, he commanded Sayyidina Bilal رضي الله عنه to announce that everyone must deposit what he had (acquired). So, the people would surrender the booty on hearing the announcement. (Everyone gave up whatever he had received.) The Prophet ﷺ would take out the fifth portion from it and distribute the booty. One day a man brought a rope of hair which is used to lead animals. (But he had brought it when the booty had been divided.) He said that he had received it as booty. The Prophet ﷺ asked him,

"Did you hear Bilal make the announcement three times?" He said, "Yes, I had heard him." The Prophet ﷺ asked him, "Why did you not bring it right then?" and he presented an excuse. The Prophet ﷺ said, "I do not accept your excuse. Now, you will bring it on the Day of Resurrection."

(Mishkat al-Masabeeh p-350 from Abu Dawood.)

PREPARING WAR EQUIPMENT

Hadith 32: It is narrated by Sayyidina Uqbah ibn Aamir رضي الله عنه that the Messenger of Allah ﷺ recited this verse on the *minbar*:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

{Make ready against them of whatever the (armed) force you can afford...}

He then said, "Beware! Force lies in archery." He said that thrice. (Mishkat al-Masabeeh p-336 from Muslim.)

In the times of the Prophet ﷺ bows and arrows and sword were used in war. That is why he encouraged people to learn archery describing it as a force. These days the modern weapons have replaced arrows. The verse *وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ* (make preparations against disbelievers whatever you can) encompasses weapons of every era.

OBEDIENCE TO AMEER

Hadith 33: Sayyidah Umm al-Husayn رضي الله عنها has narrated that the Messenger of Allah ﷺ said: If your *ameer* is a slave with a chopped nose and ear who leads you according to the Book of Allah then listen to him and obey him. (Mishkat al-Masabeeh p-319 from Muslim.)

Hadith 34: It is narrated by Sayyidina Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: It is essential for a Muslim man to obey the *ameer*, his every command whether

one is inclined to do or in doing which one feels burdened, as long as he does not command a sinful act. If he gives an order to do something sinful then neither is he to be heard nor obeyed. (Mishkat al-Masabeeh p-319 from Bukhari, Muslim.)

RESPONSIBILITY OF AMEER

Hadith 35: Sayyidina Ma'qil ibn Yasaar رضي الله عنه has reported the Messenger of Allah ﷺ as saying: Whomsoever Allah places in charge of people but he fails to look after their welfare then he will not (even) smell the fragrance of Paradise. (Mishkat al-Masabeeh p-321 from Muslim.)

SERVE THE WARRIORS WITH LIFE AND PROPERTY

Hadith 36: it is reported by Sayyidina Sahl ibn Sa'd رضي الله عنه that the Messenger of Allah ﷺ said: The chief of the people in their journey is one who serves them. If anyone overtakes in service through some deed then his colleagues cannot overtake him (but), of course, he who is martyred will overtake him.

(Misbah al-Masabeeh p-340 from Bayhaqi in Sha'b al-Eeman.)

Hadith 37: It is reported by Sayyidina Abu Sa'eed al-Khudri رضي الله عنه that the Messenger of Allah ﷺ said: He who has spare space on his riding beast must give it to one who has no conveyance. And he who has spare provision must give it to him who has none. In this way, the Prophet ﷺ spoke about different things so that they began to imagine that they had no right to anything that was in excess of their needs. (Mishkat p-338 from Muslim.)

REWARD FOR WALKING ON FOOT

Hadith 38: Sayyidina Abdullah ibn Mas'ood رضي الله عنه

said that in the Battle of Badr they (the participants of *jiḥād*) had received a camel to ride for every three persons. On this basis, the Messenger of Allah ﷺ shared a camel with Sayyidina Abu Lubabah رضى الله عنه. (The three of them took turns to ride the camel and walk.) Whenever it was the turn of the Messenger of Allah ﷺ to walk, the other two would submit, "Messenger of Allah, let us walk on foot instead of you (while you keep riding)." He would say, "You are not stronger than me and it is also not correct that I have less need for reward." (Mishkat al-Masabeeh p-340 from Sharah al-Sunnah.)

TWELVE THOUSAND WILL NEVER BE SUPPRESSED

Hadith 39: Sayyidina Ibn Abbas رضى الله عنه has reported that the Messenger of Allah ﷺ said: In terms of numbers, the best companions of all are they who number four and the best of all army detachment is one that is made up of four hundred men. And the best army of all is one that is made up of four thousand. And twelve thousand people cannot be overpowered on account of shortage of man power.

(Mishkat al-Masabeeh p-339, from Tirmizi.)

It means that an army of twelve thousand men is a very great one. There is no question of it being overpowered and no matter what the number of the enemy, this number cannot be said to be few in their comparison. Even if the enemy has a very large number of men, they cannot overpower the twelve thousand strong Muslim force. They will not be subdued because of numbers but they may fail on account of defect and mischief in their intentions or some other reasons.

RETURNING FROM JIHAD IS LIKE GOING FOR JIHAD

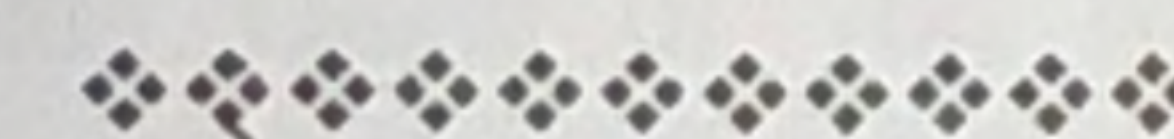
Hadith 40: Sayyidina Abdullah ibn Amr رضى الله عنه has

reported that the Messenger of Allah ﷺ said: Coming back from *jiḥād* is just like going for *jiḥād*.

(Mishkat al-Masabeeh p-333, from Abu Dawood.)

This can be interpreted in two ways. One, the reward that accrues on going for *jiḥād* is the same as the reward that is received on coming back from *jiḥād*. This is because the participants are still on the path of Allah and they must not think that they are returning home and so not expect a reward.

The second meaning is that just as while going they were particular of etiquette and served their companions, they must keep those things in mind while returning.



FORTY AHADITH ABOUT MARRIAGE, DIVORCE, RIGHTS OF SPOUSES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.

In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble
Messenger.

VIRTUES OF MARRIAGE

Hadith 1: The mercy for the worlds, the Prophet ﷺ said: O young men! Those of you who can marry, should marry. This is because it keeps the gaze lowered and ensures chastity of the private parts. And he who does not have the means to marry must keep fasts because fasts curtail his manly power. (Bukhari, Muslim: Narrated by Ibn Mas'ood.)

The meaning is that marriage is *Shari'ah* ordained and a natural demand. It grows progeny, purifies the soul, preserves from the sin of wrongful gaze and keeps away from evil-doing. He who has the opportunity must marry but, if anyone cannot marry for some reason and he has the urge in him then he must observe continuous fasting. This will break vitality and instinctive urge. The advice to fast is given because *Shari'ah* does not permit a man to castrate himself or use medicine to curb sexual urge. It is stated in a *Hadith* that he is not one of us who castrates himself or who castrates (someone). (Mishkat.)

Hadith 2: The Prophet ﷺ who is the guide for the world said: Four things are on the ways of the Prophets:

- (1) Adopting modesty,
- (2) applying perfume,
- (3) using the *miswak*,
- (4) marrying.

(Tirmizi as narrated by Abu Ayyub.)

Hadith 3: The Prophet ﷺ said: If a man marries, he has perfected half religion. Hence, he must fear Allah for the remaining half. (Bayhaqi in al-Sha'b: Narrated by Anas.)

A man is incited to sin by his belly and private parts. Almost all sins are perpetrated to meet the demands of these two things. Once a man marries, he is able to guard from sins committed by the private parts and related to it. Now, he must concentrate on keeping away from the remaining sins.

Hadith 4: The Prophet ﷺ said: If anyone guarantees me that he will preserve (from the unlawful) what is between his two jaws (the tongue) and between his two thighs (the private parts) then I give this man guarantee of Paradise.

(Bukhari: Narrated by Sahl ibn Sa'd.)

A *Hadith* tells us that two things are in the forefront for pushing people into Hell more than anything else—the mouth and the private parts. (Mishkat.)

Hadith 5: The Prophet ﷺ said: It is binding upon Allah to help three people surely:

- (1) The *mukatab*^① who has the intention to pay,
- (2) the one who marries with intention of being chaste,
- (3) one who participates in *jihad*.

(Tirmizi: Narrated by Abu Hurayrah.)

We are told in another *Hadith* that he who marries for (the pleasure of) Allah, Allah will cause him to wear a royal crown (on the Day of Resurrection). (Mishkat.)

① A slave who binds himself to pay for his freedom on agreed amount.

THE CHOICE OF WOMAN

Hadith 6: The merciful Prophet ﷺ said: A woman is married for four things:

- (1) Her wealth,
- (2) her family and descent,
- (3) her beauty,
- (4) her piety.

Thus, marry a pious woman and make her your wife and gain success. You will be happy.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

The meaning is clear, one must not search for wealth, beauty etc. in a woman for marriage. One must look for piety and marry a religious-minded woman.

Hadith 7: The Chief of all mankind, Prophet Muhammad ﷺ said: He who is given four things has received goodness of this world and the next:

- (1) A grateful heart,
- (2) a tongue that remembers Allah (makes His *zikr*),
- (3) a body that is patient when faced with anxiety,
- (4) a woman who does not cheat on her chastity and her husband's wealth (that is, she does not mis-spend the property of her husband and does not have wrong relations with other men).

(Bayhaqi in al-Sha'b: Narrated by Ibn Abbas.)

Hadith 8: The intercessor at the place of gathering, Prophet Muhammad ﷺ said: Marry a loving woman and one who gives many children because, on the Day of Resurrection, I will point out to your large numbers with pride. (Abu Dawood: Narrated by Ma'qil ibn Yasaar.)

Observation: It is a suggestion to marry a woman who is likely to tolerate and love. On the Day of Resurrection, Sayyidina Muhammad ﷺ will proudly present the large

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numbers of his *Ummah*, so it is virtuous to search for a woman who may be prolific and procreate many children. This may be deduced from the children of other women in her family and relatives of the woman.

MARRY YOUR DAUGHTERS TO PIOUS MEN

Hadith 9: The Prophet ﷺ said: When a man whose piety and (good) manners please you sends a proposal (of marriage) to you then marry her off to him. But, if you do not do that then there will be much mischief on the land, and a great corruption. (Tirmizi: Narrated by Abu Hurayrah.)

One must search for a religious-minded and well-mannered man for his daughter. If a man of this description sends a proposal then solemnise the marriage. Piety and good manners are great things. If anyone looks at wealth and worldly standing as standards for marrying off his daughters then a great mischief will arise. (We see around us the consequences of violating the commands of the Prophet ﷺ.)

MARRY OFF CHILDREN WHEN THEY GAIN PUBERTY

Hadith 10: The Prophet ﷺ said: When a child is born to anyone of you, give him a good name, teach him manners and when he grows up to adulthood marry him. If (though he had ability) he did not marry him off when he attained puberty and he committed a sin then the sin will fall on the father. (Bayhaqi in al-Sha'b: Narrated by Abu Sa'eed and Ibn Abbas.)

Hadith 11: The Messenger of Allah ﷺ said: It is written in the Torah that if anyone's daughter grows twelve years old and he did not marry her off and she committed a sin then the father will be held responsible for the sin.

(Bayhaqi in Sha'b al-Eeman.)

Girls normally mature at the age of twelve. Therefore, this age is mentioned here. However, it is a different thing if a religious, good-mannered match is not found quickly otherwise she may be married off as soon as possible. If a boy or girl commits adultery, that is a grave sin for them, but if the father is responsible for the delay in their marriage because of his observance to custom or worldly issues then he too will be a sinner for the sin that the children committed.

MARRIAGE WITH BLESSINGS

Hadith 12: The Prophet ﷺ said: In terms of blessings, the best marriage is surely one for which the least expenses have been incurred. (Tirmizi: Narrated by Ayshah.)

We learn, therefore, that we must minimise expenses on marriage and its functions. The fewer the expenses the greater the blessings from the marriage which both partners will derive always. The dear Prophet ﷺ solemnised his own marriages and the marriages of his daughters with simplicity which was the keyword everytime.

Sayyidah Fatimah رضى الله عنها was the dearest daughter of the Prophet ﷺ and she enjoyed a very high rank. The Prophet ﷺ had described her as the chief of the women of Paradise. She was married to Sayyidina Ali رضى الله عنه who did not even have his own house when he was married. A house was taken from a Companion رضى الله عنه and she was sent off by her father and how was that done? She was sent off to Sayyidina Ali رضى الله عنه with Sayyidah Umm Ayman رضى الله عنها. The bridegroom did not come to receive her and the bride too did not travel in any kind of conveyance.

What about the dowry? The Prophet ﷺ gave the Lady of Paradise رضى الله عنها these things in her dowry: a cloak, a pillow, two handmills and water-skins. The pillowsheet was

made of leather and date peels were filled in it. In some versions even these items are mentioned: a bed, a bowl and two silver bracelets.

The Prophet ﷺ was Chief of both the worlds and he could have celebrated the weddings very loudly, with much pomp and show but he set an example of simplicity. Besides, he said very categorically that the lesser the burden on marriage, the greater the blessings from it. As for us, we have made marriage a headache and a difficult proposition. We have imitated the non-Muslims and incorporated their customs in our marriages to satisfy our pride and to show-off arrogantly. Marriages are being solemnised by borrowing money on interest although we know that interest dealings invite curse upon us. Dowries are given ostentatiously and thousands of rupees are spent on invitation cards. These exorbitant expenses sometimes serve as a bar to marriage of girls for years together. The *valimah*, or the wedding feast, is a sheerwaste, for fame and public display and it implies a *sunnah*, a practice of the Prophet ﷺ, but practically it is a show-off to the people. *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* (we belong to Allah and to Him is our return.)

Actually, we are involved in love for everything worldly and in pursuit of university degrees and these things have made us forget the advice of the Prophet ﷺ. Girls reach the age of thirty or thirty-five but marriage eludes them. If they marry then how will they attend colleges and universities, for after marriage they will have responsibilities of the home to look after. Further, once they qualify and get high-sounding degrees, they do not get a proper (an equally qualified) match. But, if there is a match, he has his eyes on a lady of Europe or the States, and he does not care for an eastern woman. Obviously, the degrees do not eliminate the inciting soul and while the *Shari'ah* prescribed marriage

eludes them, watching films arouses their sexual desires and, having shut the lawful means to themselves, they go for the unlawful means. Unmarried women become mothers! Children without father haunt the streets. The vexation of the sin is on the sinner but parents are also partners in the sin because they delay the marriages of their young children. If parents do try to contract marriage of their children but the children procrastinate then the parents save themselves from sin and only the children are sinners.

PROTECTING CHASTITY

Hadith 13: The noble Prophet ﷺ said (while giving advice to Sayyidina Ali رضي الله عنه): O Ali! Let not a second glance follow the first, for the first glance (which was involuntary) does not impose a sin on you but the second is not (lawful) for you (and will be answerable because that was voluntary). (Ahmad: Narrated by Buraydah.)

Observation: If eyes fall down on a woman stranger, one must turn them away. But, if one keeps looking at her, it will be a sin because that is intentional.

Hadith 14: The noble Prophet ﷺ said: If a Muslim's sight falls for the first time on the beauty of a woman and he removes his glance (forthwith) then Allah will surely bless him with (such) a sweetness which he will savour.

(Ahmad: Narrated by Abu Umamah.)

Hadith 15: The Prophet ﷺ said; If a man's glance falls on a woman and his heart yearns for her then he must get his satisfaction from his wife because it is the same with his wife as it is with the other woman.

(Darami: Narrated by Ibn Mas'ood.)

The version in Muslim says: Having a sexual relationship with his wife will turn away that (evil) thought (which he had about the other woman).

Hadith 16: If a woman observes the five times prayer, fasts in Ramadan, preserves her chastity and obeys her husband then she may enter Paradise from whichever door she likes. (Abu Nu'aym in al-Hilyah: Narrated by Anas.)

Hadith 17: The noble Prophet ﷺ said: A woman is one concealed. If she comes out, the devil begins to stare at her. (Tirmizi: Narrated by Ibn Mas'ood.)

Observation: Hence, it is better for a woman to stay within her veil.

Hadith 18: The Prophet ﷺ said: If with a (stranger) woman there is in loneliness a (stranger) man then the third (there) is surely the devil (who will tempt them to evil).

(Tirmizi: Narrated by Ibn Umar.)

In the eyes of *Shari'ah* a brother-in-law (husband's brother or husband of sister) and cousins are strangers and a veil must be observed in their presence. It is not allowed to stay alone with them.

Hadith 19: The Prophet ﷺ said: Allah has forbidden Paradise to three people—(1) a habitual alcoholic, (2) one who pains his parents and (3) a wittol who does not stop immorality in his house. (Ahmad: Narrated by Ibn Umar.)

RIGHTS OF SPOUSES AND MUTUAL GOODWILL

Hadith 20: The Prophet ﷺ said: Surely, the ones with perfect faith are those Believers whose manners are the best. (He added:) The best of you are those people who are the best for their wives. (Tirmizi: Narrated by Abu Hurayrah.)

Hadith 21: The Messenger of Allah ﷺ said (in answer to an enquiry from a Companion that it is the right of a woman): When you eat, you must feed her too. And when

you wear (new garments), clothe her (in like way). And, (if you have to punish her under *Shari'ah* then) do not hit her on the face. And, do not speak indecently (in anger); and, (if you have to punish her for a day or two, do not go out of the house but) stay in the house and suspend speech.

(Ahmad: Narrated by Na'eem ibn Mu'awiyah.)

Hadith 22: The Prophet ﷺ said: The *Salah* of three people is not accepted, nor does any of their pious deeds rise up. (They are:)

- (1) The fugitive slave until he returns and places his hand in his master's hand.
- (2) The woman with whom her husband is displeased.
- (3) One who is unconscious with intoxication until he regains consciousness.

(Bayhaqi in al-Sha'b: Narrated by Jabir.)

Hadith 23: The merciful Prophet ﷺ said: If anyone has two wives and he does not deal with them fairly then he will rise on the Day of Resurrection with one of his sides drooping. (Tirmizi: Narrated by Abu Hurayrah.)

Hadith 24: The Prophet ﷺ said: Surely, woman is created from a crooked rib. (Hence, she is inclined to reflect that in her temperament.) Thus, one may benefit from her only by allowing for this nature, but if anyone tries to straighten her, he will break her. To break her is to divorce her. (Muslim.)

One must caution and counsel her and pass life with her with the realisation that her temperament cannot be corrected. If one tries to straighten her then that is not possible and matters will end with a divorce which is not a good thing.

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Hadith 25: The Prophet ﷺ said: None of you must beat his wife as one beats a slave because at the end of the day he will come back to her. (Bukhari, Muslim.)

If a woman has to be punished for some reason, give her a small punishment. Do not thrash her like a slave who is bought. After all, in a few hours time, you will go to her.

Hadith 26: The Prophet ﷺ said: He is accursed who satisfies himself at the anus of his wife.

(Ahmad: Narrated by Abu Hurayrah.)

According to another *Hadith*: Allah will not look (with the sight of mercy) at that man who satisfies himself at the anus of a man or a woman. (Tirmizi.)

Hadith 27: The Prophet ﷺ said: A believing man must not hate his believing wife. If he does not like something in her, her other traits will be adorable.

(Muslim: Narrated by Abu Hurayrah.)

Hadith 28: The Prophet ﷺ said: Surely, he is one of the worst people who reveals (to his friends) the private conversation with his wife. (Muslim: Narrated by Abu Hurayrah.)

Hadith 29: The merciful Prophet ﷺ said: If a man calls his wife to his bed and she refuses and he passes his night in anger then the angels curse her till it is morning.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

Hadith 30: The Prophet ﷺ said: If a man calls his wife to satisfy his urge, she must go to him even though she is (engaged) at the stove. (Tirmizi.)

Hadith 31: The Prophet ﷺ said: After a woman has been in the company of another woman, she must not describe to her husband (everything about) this woman (like her beauty, charm, etc.) as though he is watching her.

(Bukhari, Muslim: Narrated by Ibn Mas'ood.)

It is wrong to describe another woman to one's husband. It might cause regret later on.

Hadith 32: The noble Messenger ﷺ said: When you enter (the town) at night (returning) from a journey then do not go (straight) to your people. (Rather, inform them of your arrival and stay at the mosque, etc.) so that (your wife) from whom you had been absent may remove unwanted hair and comb the hair (on her head).

(Bukhari, Muslim: Narrated by Jabir.)

The meaning is that the wife had not prepared herself in the absence of her husband. If he sees her suddenly, he might feel bad. So, he should allow her time to prepare herself.

DIVORCE DISLIKED

Hadith 33: The Seal of the Prophets, Sayyidina Muhammad ﷺ said: If a woman asks (her husband) for divorce without a serious reason then the fragrance of Paradise will be forgiven to her.

Hadith 34: The Prophet ﷺ said: Allah has not created on earth anything more dear than emancipation of a slave. And, He has not created on earth anything more despised than divorce. (Dara Qutni: Narrated by Mu'az.)

Hadith 35: The Prophet ﷺ said: No woman should seek divorce for her (Muslim) sister so that she empties her bowl. (Rather) she must marry (another man) because she will get what is in her destiny.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

A woman must not conspire to get another woman a divorce in order that she may herself wed her husband. Whatever she has in her bowl, she must let her retain it and

she must marry another man. What she has in her destiny, she will get that. (Ahmad: Narrated by Thawban.)

Hadith 36: The chief of the worlds ﷺ has said: There are three things that are resolved when spoken with the tongue purposefully, even if uttered in joke. (They are:)

- (1) Marriage,
- (2) divorce,
- (3) revoking a divorce after revokable divorce.

(Tirmizi: Narrated by Abu Hurayrah.)

This *Hadith* tells us that even if a divorce is given in joke without intention to do so, it becomes effective. The same applies to marriage and revocable divorce. Many people divorce their wives and claim that they had been jesting, so they continue to live as husband and wife. They do not regard their light-hearted utterance as a divorce. These people clearly contravene the sayings of the Prophet ﷺ.

THE FORBIDDEN RELATIONS

Hadith 37: The noble Messenger of Allah ﷺ said: Surely, the relations that Allah has forbidden because of descent (blood), He has also forbidden because of fosterage.

(Bukhari.)

For example, just as a woman is forbidden to marry her real brother and father, so too she cannot marry her foster brother and the husband of her foster mother and his brother. The other foster-relations stand in the same way.

Hadith 38: The merciful Prophet ﷺ said: A woman should not be made co-wife with her paternal aunt (father's sister). (Bukhari and Muslim: Narrated by Abu Hurayrah.)

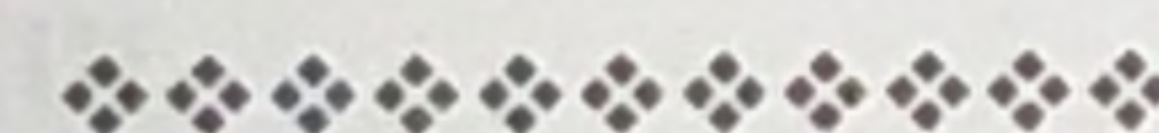
Just as it is not lawful for a man to marry two sisters at one time, so too he cannot marry a woman and her maternal aunt or a woman and her paternal aunt at the same time.

TWO IMPORTANT ADVICES

Hadith 39: The Prophet ﷺ said: That man is not one of us (meaning, of the Muslim community) who incites a woman against her husband or a slave against his master.

(Abu Dawood: Narrated by Abu Hurayrah.)

Hadith 40: The Prophet ﷺ said: Do not undress yourself (at any time) except when relieving yourself or going to your wife because there are angels with you. They do not separate from you. Show modesty to them and respect them. (Tirmizi: Narrated by Ibn Umar.)



FORTY AHADITH ABOUT BUSINESS AND LAWFUL EARNINGS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.

In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble
Messenger.

THE COMMAND TO EARN THE LAWFUL

Hadith 1: The merciful Prophet ﷺ said: To seek lawful livelihood is a *fard* (an obligation) after the *fard*.

(Bayhaqi in al-Sha'b: Narrated by Ibn Mas'ood.)

The meaning is that foremost consideration in the obligations is to the obligations on which Islam is based. To earn lawful livelihood is also a *fard* but it does not take predominance over *Salah*, fasting or Hajj that one may neglect them for its sake. (They should be attended to first and then lawful livelihood should be sought.)

He has said, according to another *Hadith*: If anyone sought the world lawfully so that he may refrain from begging and meet the needs of his family members and be compassionate to his neighbours then he will meet Allah on the Day of Resurrection while his face will bright like the full moon. But, he who sought the world lawfully so that he may compete with others in (amassing) wealth, live boastfully and show-off then he will meet Allah while Allah is angry at him. (Bayhaqi in al-Sha'b: Narrated by Abu Hurayrah.)

Hadith 2: The merciful Prophet ﷺ said: O People!

Fear Allah. And, adopt a good way to seek (livelihood) because no living soul will die until it has consumed its portion. Hence, fear Allah. And, adopt a good way to seek (livelihood). And, let not delay in receipt of provision prompt you to seek it through disobedience to Allah because whatever Allah has, you can get only through obedience to Him. (Hence earn lawful provision and shun the unlawful).

(Bayhaqi in al-Sha'b: Narrated by Ibn Mas'ood.)

Hadith 3: The Messenger of Allah ﷺ said: Surely, Allah is Pure. He accepts only the pure. He has commanded the Believers what He had commanded the Messengers. Allah has said:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

{O you Messengers! Eat of the good things and do righteous deeds. (al-Mu'minoon, 23:51)}

And He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

{O you who believe! Eat of the wholesome things wherewith We have provided you. (al-Baqarah, 2:172)}

The Messenger of Allah ﷺ then said: A man undertakes long journeys, his hair unkempt, dust over him and he raises his hands to the heavens (in supplication calling out) "O Lord, O Lord!" But, his food is unlawful, his drink unlawful, his dress unlawful and he was nourished with the unlawful. Then, with his condition like that, how can his supplication be accepted? (Muslim: Narrated by Abu Hurayrah.)

EXCELLENCE OF HANDI WORK

Hadith 4: The Prophet ﷺ said: No one has ever eaten better than what his hands have earned. And, surely, the Prophet of Allah, Dawood عليه السلام ate what he earned with his hands. (Bukhari: Narrated by al-Miqdam ibn Ma'dikarib.)

Earning with the hands means industry and engineering. Sayyidina Dawood عليه السلام was a king but he did not draw on the State Treasury for his own expenses. He made chain armours of iron and sold them. He ate from the proceeds and also gave away in charity.

PUNISHMENT FOR UNLAWFUL WEALTH

Hadith 5: The noble Prophet ﷺ said: If anyone earns unlawful property and gives it in *Sadaqah* then that would not be accepted. If he will spend from the unlawful, there will be no blessing and if he leaves behind unlawful wealth (after death) then that property will become his fuel in Hell. Surely, Allah does not eliminate evil with evil. Rather, He eliminates evil with goodness. The Prophet ﷺ then said: Surely, the impure does not remove the impure.

(Ahmad: Narrated by Abdullah ibn Mas'ood.)

The meaning is that to give impure funds by the name of *Sadaqah* is in itself a sin. How can then this sin wipe out the sin of unlawful earning? Sin does not erase sin, but piety does remove sin.

Hadith 6: The merciful Prophet ﷺ said: If anyone bought a garment for ten dirhams and one dirham of it was unlawfully acquired then, as long as that garment stays on his body, Allah will not accept his *Salah*.

(Ahmad: Narrated by Ibn Umar.)

Hadith 7: The Prophet ﷺ said: That body will not enter Paradise which received nourishment from the unlawful (source). (Bayhaqi in al-Sha'b: Narrated by Abu Bakr.)

CURSE ON THOSE WHO DEAL IN INTEREST

Hadith 8: The Prophet ﷺ said: May curse be on the receiver of interest and its giver, and the writer (of the

transaction), and on its witnesses. And, the Prophet ﷺ also said: All these people are equal in sin (which is committed).

(Muslim: Narrated Jabir.)

Hadith 9: The great Prophet ﷺ said: If anyone knowingly consumes one dirham of interest then that is worse than adultery thirty six times.

(Ahmad: Narrated by Abdullah ibn Hanzalah.)

In a *Hadith* interest has been described harsher than committing fornication with one's mother.

(Ibn Majah: Narrated by Ibn Mas'ood.)

Hadith 10: The noble Prophet ﷺ said: Without doubt, though the interest (takes) may amass (yet) its repercussions tend towards decline. (It means, in the end the property will perish.) (Ibn Majah: Narrated by Ibn Mas'ood.)

Hadith 11: The Prophet ﷺ said: The night on which I was taken on a journey (on the *mi'raj*), I came upon a people whose bellies were like houses^① in which there were snakes which could be seen from outside their bellies. I asked Jibreel who they were and he said that they were those who dealt in interest. (Ahmad: Narrated by Abu Hurayrah.)

Hadith 12: The Prophet ﷺ said: If anyone of you advances a loan and the debtor offers a gift or gives a ride on his animal then he should not take the ride and should not accept the gift. Of course, if both of them were used to exchange gifts before the loan was advanced then it is correct. (Ibn Majah: Narrated by Anas.)

The meaning is that the debtor may feel the obligation of the loan and respect the creditor and give him a gift. This would amount to interest. However, if he has not given the gift because of the loan but because of old friendship and association then that is agreeable.

① In the Urdu, the word is large vessels but elsewhere it is houses.

CURSE ON THOSE ASSOCIATED WITH WINE

Hadith 13: The Messenger of Allah ﷺ said: May Allah curse wine and he who drinks it, he who serves it, he who sells it, he who buys it, he who produces it, he who gets it produced, he who carries it and he, too, to whom it is carried. (Abu Dawood: Narrated by Ibn Umar.)

Hadith 14: The Prophet ﷺ said on the day of conquest of Makkah: Surely, Allah and His Messenger have declared unlawful the sale of wine, animals that have died naturally, swine and idols. He was asked, "Messenger of Allah, what do you say about the fat of animals that have died a natural death? People caulk ships, grease skins and make oil lamps with it. He said, "Even that is unlawful." And, added, "May Allah curse the Jews. Surely Allah forbade them fat of dead animals but they gave it an approved look and sold it and consumed its proceeds." (Bukhari, Muslim: Narrated by Jabir.)

According to this *Hadith* whatever Islam has forbidden cannot become lawful by altering its colour, name, smell or appearance or giving it a chemical treatment. It must be understood that if sale of anything is forbidden then its consumption is also forbidden.

REPERCUSSIONS OF CHEATING AND THE RANK OF A TRUE MERCHANT

Hadith 15: The Prophet ﷺ said: Allah, the Mighty, the Glorious, has said, "I am the third of the two friends unless one of them cheats the other. Thus, when one of them cheats I go away from both of them."

(Abu Dawood: Narrated by Abu Hurayrah.)

The meaning is that if two men join to do business then they are not only two but their third companion is Allah. He helps them and grants blessings in their wares. However,

they have the company of Allah as long as none of them cheats. If one of them cheats, Allah gives up their company. Some versions say that the devil jumps in. (cheating is to betray trust.) (Mishkat al-masabeeh p-254.)

Hadith 16: The Prophet ﷺ said: If anyone places a trust with you, honour his trust. If anyone betrays you, do not betray him. (Tirmizi: Narrated by Abu Hurayrah.)

Hadith 17: The Prophet ﷺ said: The true (and) trustworthy merchant will be with the Prophets, the truthful and the martyrs (on the Day of Resurrection).

(Tirmizi: Narrated by Abu Sa'eed.)

FATE OF THE MERCHANTS, GENERALLY

Hadith 18: The beloved of the Lord of the worlds, Prophet Muhammad ﷺ said: On the Day of Resurrection, the merchants will be collected with the wicked but he who was abstinent and was righteous and adopted the truth. (He will be an exception to this rule.)

(Tirmizi: Narrated by Ubayd ibn Rifa'ah.)

GUIDANCE TO MERCHANTS

Hadith 19: The Prophet ﷺ said: O assembly of merchants, there are swearing and meaningless speech in business transactions. So, mingle that with *sadaqah*.

(Abu Dawood: Narrated Qays.)

The traders must refrain from swearing and from exaggerating in praise of their merchandise. They must not describe their wares falsely. Those who are cautious also happen to swear and indulge in vain talk; hence, they must give *sadaqah* regularly to offset what they done unintentionally.

Hadith 20: The Prophet ﷺ said: May Allah show mercy to him who is mild and kindly when he sells, buys or demands. (Bukhari: Narrated by Jabir.)

Hadith 21: The Prophet of mercy ﷺ said: If anyone annuls a Muslim's (wrong) transaction, on the Day of Resurrection Allah will forgive him his lapses.

(Abu Dawood: Narrated by Abu Hurayrah.)

This refers to a seller who may have sold something by mistake and must be repenting that. He may be prepared to return the proceeds. Then, although the buyer is not bound to return the merchandise yet he may show mercy and cancel the transaction. He will find this deed useful to him on the Day of Resurrection for it will be a means of forgiveness of his sins. In the same way, if anyone regrets having bought something, it is equally virtuous for the seller to return to him the amount of money he had paid.

Hadith 22: The Prophet ﷺ said: Let no one offer more than the price agreed by his brother, or send a proposal where his brother, has sent a proposal for marriage unless he has his permission. (Muslim: Narrated by Ibn Umar.)

Hadith 23: The Prophet ﷺ said: You have been entrusted with two things: (1), measuring, and (2) weighing. Previous people were destroyed for these two things.

(Tirmizi: Narrated by Ibn Abbas.)

The responsibility of measuring and weighing is very great. correct measure and weight should be given but if short-measure and short-weight is given it brings destruction. Earlier *ummah* had perished for their conduct in this regard.

Hadith 24: The Prophet ﷺ said (while advising one who was measuring): Weigh it! And let it outweigh (and

give). (Ahmad: Narrated by Suwayd ibn Qays.)

Hadith 25: The Prophet ﷺ said: He who sells defective merchandise without disclosing it will remain under the wrath of Allah forever. (He added:) The angels will curse him always. (Ibn Majah: Narrated by Wathilah.)

According to another *Hadith*: He who cheats (by adulteration of ware or in any other way) is not one of us, while cheating and conspiracy is in Hell. (Tabarani.)

Hadith 26: The Prophet ﷺ said: When Allah opens a way of livelihood for you, you must not forsake it unless it veers on its own or unfavourable circumstances arise.

(Ahmad: Narrated by Ayshah.)

Hadith 27: The Prophet ﷺ said: Swearing (when selling) does promote sale but it removes blessings.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

Hadith 28: The noble Prophet ﷺ said; Pay the wages of the labourer before his perspiration dries.

(Ibn Majah: Narrated by Ibn Umar.)

THE MISFORTUNE ON APPROPRIATING SOMEONE'S LAND

Hadith 29: The Prophet ﷺ said: If anyone takes away (someone else's) span of land through oppression then on the Day of Resurrection Allah will command him to dig it up to the bottom of the seventh level. (When he finishes) it will be placed round his neck as a collar until people's affairs have been judged. (Ahmad: Narrated by Ya'la ibn Murrah.)

Hadith 30: The Prophet ﷺ said: If anyone takes away (someone's) land unrightfully then on the Day of Resurrection he will be forced down into it upto the seventh earth because of that (oppression).

(Bukhari: Narrated by Abdullah ibn Umar.)

SOMEONE'S PROPERTY IS NOT LAWFUL FOR ANOTHER WITHOUT HIS PERMISSION

Hadith 31: The Prophet ﷺ who is merciful to all mankind said: Beware! Do not wrong (anyone). Beware! The property of any person is not lawful (to you) without his willing consent. (Bayhaqi in al-Sha'b: Narrated by Ammah.)

This *Hadith* tells us that if anyone gives someone something out of pressure or consideration of that person, or does not censure one who takes it without permission then it is not lawful to take that. The receiver must make certain what the real intention of the giver is.

Hadith 32: The Prophet ﷺ said: None of you must take the staff of his brother in jest. Thus, he who takes away the staff of his brother must return it to him.

(Tirmizi: Narrated by al-Sa'ib ibn Yazeed.)

This *Hadith* should serve as a warning to those who take away something in jest but then convert it as their own property, not to be returned. Such things happen between those who know one another well. The person to whom it belongs feels shy to claim it back and hopes that it will be returned to him in a day or two. The person who has taken it does not think of returning it because he had no intention of doing so when he had taken it. This is not lawful for the person who has taken it because the owner has not given it willingly. The staff is mentioned by way of example but it represents anything, large or small.

GUIDANCE ON LOAN

Hadith 33: The Prophet ﷺ said: If anyone takes other people's property (on loan) with an intention to return it then Allah repays it on his behalf. And, if anyone takes other

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GUIDANCE ON LOAN

Hadith 33: The Prophet ﷺ said: If anyone takes other people's property (on loan) with an intention to return it then Allah repays it on his behalf. And, if anyone takes other

people's property to squander it then Allah will (also) waste him. (Bukhari: Narrated by Abu Hurayrah.)

The point is that if anyone takes a debt with intention to repay then Allah will help him and provide him with a way out and he will be free of the debt. But, if anyone took anything with the intention of keeping it to himself then Allah will not help him and he will not find a way out of it to repay his debt.

Hadith 34: The kind Prophet ﷺ said: He who dies while he is free from arrogance, cheating and debt then he will go to Paradise. (Tirmizi: Narrated by Thawban.)

Hadith 35: The noble Messenger ﷺ said: It is (an) oppressive (act) to dilly-dally when one has the money. And, when your debtor directs you to a man of means to receive money, do as he says. (Bukhari, Muslim: Narrated by Abu Hurayrah.)

When the owner of the rights approaches you to get his due and you have the means, you must give it to him. It is an oppression to procrastinate and give false promises of a day or two in spite of having ability to repay. Similarly, the owner of the right must not be stubborn and insist on being paid by the debtor himself. Rather, he must follow the directions of the debtor if he assures him that repayment would be made by another person if approached.

Hadith 36: The Prophet ﷺ said: He who is pleased that Allah should rescue him on the Day of Resurrection from its anxieties should give respite to a hardpressed (debtor) or forgive him altogether.

(Muslim: Narrated by Abu Qatadah.)

Hadith 37: The Prophet ﷺ said: If anyone has a right over another then he will get a reward of a *Sadaqah* against every day he delays recovery of his right.

(Ahmad: Narrated by Imran ibn Husayn.)

PUNISHMENT FOR HOARDING

Hadith 38: The Prophet ﷺ said: He is an evil man who stops sale of grain (when it is in demand). If Allah makes the price cheaper he becomes depressed and sad but if He makes it dearer then he feels happy.

(Bayhaqi in Sha'b al-Eeman: Narrated by Mu'az.)

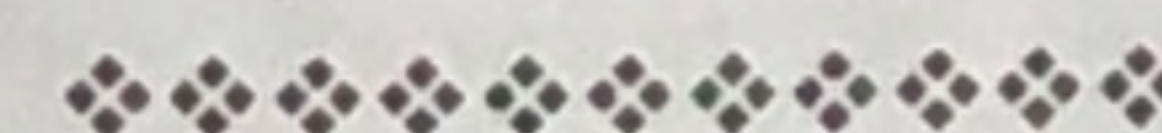
Hadith 39: The Prophet ﷺ said: If anyone hoards grain from the Muslims waiting for rise in price before selling it, Allah will punish him with leprosy and poverty.

(Ibn Majah: Narrated by Umar ibn al-Khattab.)

Hadith 40: The Messenger of Allah ﷺ said: He who brings grain (from the fields and far-off places) will be given provision from Allah. But, he who withholds sale of grain when it is needed (so that it may become dearer) is accursed.

(Ibn Majah: Narrated by Umar.)

Trade in grain is allowed and it is also allowed buy it at the time of produce and sell when prices increase. However, it is a sin to withhold it hoping for raised prices when people need it and it is unavailable in the market. Anyone who does that is an accursed according to the *Hadith*.



FORTY AHADITH ABOUT GOOD MANNERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.

In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble
Messenger.

SIGNIFICANCE AND NEED

Hadith 1: The merciful Prophet ﷺ said: I have been sent (by Allah) that I may perfect good manners.

(Muwatta Imam Malik.)

Observation: All the noble Prophets عليه السلام have taught good manners and the Holy Prophet ﷺ—the last of them—was sent to perfect this teaching. He taught good manners by his own example and through his sayings. These are the best and most lofty manners. No one can present a better teaching than he and true humanity lies in adopting his manners.

Hadith 2: The Prophet ﷺ the teacher of good manners, said: I have not been sent as one who curses but I have been sent as a mercy. (Muslim: Narrated by Abu Hurayrah.)

Hadith 3: The Prophet, teacher of mankind ﷺ, said: Surely, the heaviest thing that will be placed in the scale of a Believer on the Day of Resurrection will be his good manners. (He also said:) Surely, Allah hates (antagonises) the obscene and the indecent speaker.

(Tirmizi: Narrated by Abu al-Darda.)

Hadith 4: The Prophet ﷺ said: Of the Believers, those who have the most perfect faith are they whose manners are the best. (Abu Dawood: Narrated by Abu Hurayrah.)

Hadith 5: The Prophet ﷺ said: Surely, because of his good manners a Believer attains the station of one who keeps vigil in the night (for *tahajjud*) and observes (voluntary) fasts during the day. (Ibid: Narrated by Ayshah.)

Hadith 6: The Prophet ﷺ said: Among a group of friends, the best in the sight of Allah is he who is the best for his friends (in terms of good manners). And of the neighbours the best neighbour is he who is the best for his neighbours. (Tirmizi: Narrated by Abdullah ibn Umar.)

Hadith 7: The Prophet ﷺ said: When you hear your neighbours say that you have done good then (know) that you have done something good. But, if you hear them say that you have done bad then (know) that you have done bad.

(Ibn Majah: Narrated by Ibn Mas'ood.)

Hadith 8: The Prophet ﷺ said: The best among you is he from whom good is expected and there is confidence (among people) that no harm (evil) will come from him. And the worst of you is he from whom good is not expected and from whose mischief there is no security (for people).

(Tirmizi: Narrated by Abu Hurayrah.)

VIRTUES OF HUMILITY

Hadith 9: The Prophet ﷺ said: He who practices humility for the sake of Allah, Allah will raise him. (The result will be that) he will think of himself low or small but people will regard him as great. And, he who shows arrogance, Allah will lower him. (The result will be that) he will be insignificant in the eyes of other people but great in his

own estimation. (He then said:) He will be more disgraced in the sight of other people than dogs and swine.

(Bayhaqi: Narrated by Umar.)

DO NOT WAVER IN YOUR INTENTIONS

Hadith 10: The Prophet ﷺ said: Do not be like those who waver in their intentions and say, "If people give good treatment, we too would met out similar treatment but if they are oppressive, we too will show oppression." Rather, bring yourself to deal with kindness. If others show kindness, reciprocate with kindness but if they are wicked then do not (retaliate and) be cruel. (Tirmizi: Narrated by Abu Hurayrah.)

ALLAH'S WORDS TO SAYYIDINA MOOSA عليه السلام

Hadith 11: The noble Prophet ﷺ said: Moosa عليه السلام said (to Allah), "O Allah! Who among your slaves is dearest to you?" Allah said (to him), "He who though able (to seek revenge) forgives." (Bayhaqi in al-Sha'b: Narrated by Abu Hurayrah.)

BELIEVER IS LOVING

Hadith 12: The Prophet ﷺ said: A Believer is one who loves. And, he has no good in him who is not loving and whom people do not love. (Ahmad: Narrated by Abu Hurayrah.)

MUTUAL LIVING OF MUSLIMS

Hadith 13: The Prophet ﷺ said: All Believers (in the mutual love for each other and unity) are like one man. If the eye pains, the whole body pains and if the head aches the entire body aches. (Muslim: Narrated by Nu'man Bashir.)

Observation: Muslims must live as if they are one body. If one of them is in difficulty, all must be restless.

Hadith 14: The merciful Prophet ﷺ said: A Believer is for another Believer like a building (that stands) each part of which strengthens the other part. Then (to show the example of Muslim unity), he interlaced the fingers of one hand into those of another and showed a net.

(Bukhari, Muslim: Narrated by Abu Musa.)

Hadith 15: The Last of the Prophets ﷺ said: Each one of you is a mirror for his brother. So, if he finds his brother in difficulty, he must remove it.

(Tirmizi: Narrated by Abu Hurayrah.)

Hadith 16: The Prophet ﷺ said: A Muslim is a brother of a Muslim. He should not torment him or put him in difficulty. And, he who is occupied in fulfilling his brother's needs, Allah fulfils his needs. And, he who removes a Muslim's anxiety Allah will remove for him one of his anxieties of the Day of Resurrection. And, he who conceals a Muslim's fault, Allah will conceal his fault on the Day of Resurrection. (Bukhari, Muslim: Narrated by Ibn Umar.)

Hadith 17: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: A Muslim is a Muslim's brother. He should not oppress him, nor leave him helpless (by removing his difficulty), nor consider him lowly. Then he pointed to his chest and said three times, "*taqwa* (righteous, God-fearing attitude) is here! Is here! Is here!" (He also said:) "It is enough for a Muslim to be evil to regard his brother as lowly. For a Muslim, everything belonging to a Muslim is unlawful: His blood, his property and his honour." (Muslim.)

Clearly, every Muslim must not kill another Muslim nor take away his property without willing consent nor disgrace him.

Hadith 18: It is narrated by Sayyidina Anas رضى الله عنه that the Messenger of Allah ﷺ said: If anyone fulfils the need of one of my *Ummah* so that he may be happy, he has made me happy. He who makes me happy, makes Allah happy. And he who makes Allah happy, Allah will admit him to Paradise.

LOVE FOR ALLAH'S SAKE

Hadith 19: Sayyidina Abu Hurayrah رضى الله عنه reported that he was with the Prophet ﷺ when he said: Surely there are in Paradise pillars made of rubies over which are windows of topaz or jasper which are open and they shine like the bright stars. The Companions رضى الله عنهم said, "O Messenger of Allah! Who will live in them?" He said, "Those who love for the sake of Allah, who sit together to talk about Allah and who meet each other for Allah."

(Bayhaqi in al-Sha'b: Narrated Abu Hurayrah.)

Hadith 20: The Prophet ﷺ said that surely Allah will say on the Day of Resurrection, "Where are they who loved each other for the sake of My Greatness? I shall keep them today in My shade when there is no shade other than My shade. (Muslim: Narrated by Abu Hurayrah.)

Hadith 21: Sayyidina Ibn Abbas رضى الله عنه said that once the Messenger of Allah ﷺ said to Sayyidina Abu Zarr رضى الله عنه: O Abu Zarr, tell me which ring of faith is stronger? He said that only Allah and His Messenger know. So, he said: To help each other regarding Allah, to love for Allah and to hate for Allah. (Bayhaqi in Sha'b al-Eeman.)

KINDNESS TO PARENTS

Hadith 22: The Prophet ﷺ said: The pleasure of Allah lies in the pleasure of the father and the displeasure of Allah

lies in the displeasure of the father.

(Tirmizi: Narrated by Abdullah ibn Umar.)

Hadith 23: The Prophet ﷺ said: Of the gates of Paradise, the father is the best gate. Now, it is upto you whether you take care of this gate or you lose it.

Hadith 24: Sayyidina Abu Umamah رضى الله عنه said that a man came to the Prophet ﷺ and submitted, "O Messenger of Allah, what rights do parents have over (their) children?" He said, "Both of them (parents) are for you Paradise and Hell." (Ibn Majah: Narrated by Abu Umamah.)

The implication is that one will get Paradise by keeping parents happy but if they are displeased one will get the punishment of Hell.

RANK OF ELDER BROTHER

The Prophet ﷺ said: The right of the elder brother over the younger is like the right of a father over his children.

(Bayhaqi: Narrated by Sa'eed ibn al-Aas.)

MERIT OF JOINING TIES OF RELATIONSHIP

Hadith 25: The Prophet ﷺ said: He who desires that his provision should be multiplied and his age should increase, should join ties of relationship.

(Bukhari: Narrated by Anas.)

Joining bonds of relationship is to be mutually kind to relatives and kin, help each other and live cordially and lovingly. The *Hadith* has mentioned two advantages for it— increase of provision and longevity (of life). Relatives do meet each other and the Prophet ﷺ has also given this command. However, one who abides by it considering it as a command of Islam will get the reward and reap the two

advantages too. many people sever mutual relationship and do not maintain links. These people deprive themselves of the reward for joining these ties and of its blessings. They also commit sin.

Hadith 26: The Prophet ﷺ said: He who reciprocates is not the one who joins bonds of relationship. Rather, the one who joins these bonds is he who joins them when relatives break them. (Bukhari: Narrated by Ibn Umar.)

This *Hadith* says that if relatives snap ties of relationship then you must join them. You should not argue that because they do not meet you, you should not meet them too. Their idea is based on reciprocation and it is not the way of a Believer who should keep bonds of relationship for the sake of Allah.

Hadith 27: The Prophet ﷺ said: My Lord has commanded me to do nine things (meaning that though there are many commands, He has given nine of them which are more prominent):

- (1) Fear Allah in private and public.
- (2) Speak a just word in anger and in pleasure.
- (3) Spend moderately in affluence and in poverty.
- (4) And, if anyone breaks ties with me, I should preserve ties with him intact.
- (5) And, if anyone deprives me (of my rights), I should give him.
- (6) And, if anyone wrongs me, I should forgive him.
- (7) And, my silence should be to think and ponder.
- (8) And, my speech should be the remembrance (of Allah), and
- (9) My outlook should be (the sight of) taking a lesson. And (I am also commanded that I should do good). (Razeen: Narrated by Abu Hurayrah.)

Hadith 28: The Prophet ﷺ said: Twice every week, deeds are presented before the Lord—on Monday and Thursday. Then every believing man is forgiven except one who harbours ill-will for a Muslim. It is announced by Allah, "Leave them both alone until they reconcile themselves."

(Muslim: Narrated by Abu Hurayrah.)

Hadith 29: The Messenger of Allah ﷺ said: One who breaks bonds of relationship will not enter Paradise.

(Bukhari, Muslim: Jubair ibn Mat'am narrated it.)

Hadith 30: The Prophet ﷺ said: It is not lawful for a Muslim to sever ties of relationship with his Muslim brother for more than three days. If anyone severed these ties for more than three days and died meanwhile then he will be consigned to Hell. (Abu Dawood: Narrated by Abu Hurayrah.)

According to a *Hadith*, when three days are over, he must meet the other person with whom he has severed bonds of relationship. He must offer *salaam* to him. If the other person responds then both will receive reward but if he does not respond then he will be a sinner while the first one who saluted will be absolved of the sin of severing ties of relationship.

REWARD FOR RECONCILING TWO PEOPLE

Hadith 31: It is reported by Sayyidina Abu al-Darda رضي الله عنه that once the Prophet ﷺ addressed the Companions رضي الله عنهم and said: Shall I not reveal to you the deed that is superior in rank to fasting, to *Sadaqah*, and to *Salah*? The Companions رضي الله عنهم requested him to disclose it to them. The Prophet ﷺ said: That deed is to get two people to reconcile. (He said further:) And, mutual dissension is what shaves off religion. (Tirmizi: Narrated by Abu al-Darda.)

It means optional *Salah*, fasting and *sadaqah*.

REWARD FOR SICK-VISIT

Hadith 32: The Messenger of Allah ﷺ said: If anyone performs ablution and does it meticulously and with hope for reward visits his sick Muslim brother then he will be distanced from Hell to the extent a person may walk for sixty years. (Abu Dawood: Narrated by Anas.)

Hadith 33: Sayyidina Abu Hurayrah رضي الله عنه has reported that the Messenger of Allah ﷺ said: If a man visits a sick person then a caller from heaven calls out, "May you be happy and may your walk be auspicious! You have made a house in Paradise." (Ibn Majah.)

KINDNESS TO ORPHANS

Hadith 34: The Prophet ﷺ said: If anyone strokes the head of an orphan then for every hair that his hand covers he will get plenty of blessings. And, if anyone treats an orphan girl or an orphan boy who lives with him kindly then I and he will be together in Paradise like this—saying this he placed his two fingers together.

(Ahmad, Tirmizi: Narrated by Abu Umamah.)

KIND TREATMENT OF NEIGHBOUR

Hadith 35: The Messenger of Allah ﷺ said: He will not enter Paradise whose neighbour is not at peace because of his mischiefs. (Muslim: Narrated by Anas.)

Hadith 36: The Prophet ﷺ said: That man is not a Believer who fills his stomach while his neighbour, next to him, is hungry. (Bayhaqi in Sha'b al-Eeman: Narrated by Ibn Abbas.)

Hadith 37: The Prophet ﷺ said: When you cook broth add water to it and remember your neighbour (meaning that the quantity is increased and something of it is sent to the neighbour too). (Muslim: Narrated by Abu Zarr.)

Hadith 28: The Prophet ﷺ said: Twice every week, deeds are presented before the Lord—on Monday and Thursday. Then every believing man is forgiven except one who harbours ill-will for a Muslim. It is announced by Allah, "Leave them both alone until they reconcile themselves."

(Muslim: Narrated by Abu Hurayrah.)

Hadith 29: The Messenger of Allah ﷺ said: One who breaks bonds of relationship will not enter Paradise.

(Bukhari, Muslim: Jubair ibn Mat'am narrated it.)

Hadith 30: The Prophet ﷺ said: It is not lawful for a Muslim to sever ties of relationship with his Muslim brother for more than three days. If anyone severed these ties for more than three days and died meanwhile then he will be consigned to Hell. (Abu Dawood: Narrated by Abu Hurayrah.)

According to a *Hadith*, when three days are over, he must meet the other person with whom he has severed bonds of relationship. He must offer *salaam* to him. If the other person responds then both will receive reward but if he does not respond then he will be a sinner while the first one who saluted will be absolved of the sin of severing ties of relationship.

REWARD FOR RECONCILING TWO PEOPLE

Hadith 31: It is reported by Sayyidina Abu al-Darda رضي الله عنه that once the Prophet ﷺ addressed the Companions رضي الله عنهم and said: Shall I not reveal to you the deed that is superior in rank to fasting, to *Sadaqah*, and to *Salah*? The Companions رضي الله عنهم requested him to disclose it to them. The Prophet ﷺ said: That deed is to get two people to reconcile. (He said further:) And, mutual dissension is what shaves off religion. (Tirmizi: Narrated by Abu al-Darda.)

It means optional *Salah*, fasting and *sadaqah*.

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RANK FOR KEEPING SECRETS

Hadith 38: The Messenger of Allah ﷺ said: If anyone sees a fault of another and conceals it then he has sort of revived the female child who was buried alive.

(Ahmad, Tirmizi.)

REWARD FOR RECOMMENDATION

Hadith 39: It is reported by Sayyidina Abu Musa al-Ash'ari رضي الله عنه that whenever a beggar or a needy person came to the Prophet ﷺ he used to say: Make a recommendation to me and join-in in the reward. And Allah may get the tongue of his Messenger to make whatever decision He likes. (Bukhari: Narrated by Abu Musa.)

The meaning is that one may make a recommendation and earn a reward.

ACCEPT AN EXCUSE

Hadith 40: The Prophet ﷺ said: If anyone presents an excuse before his brother (and wishes to be forgiven) and he does not accept his excuse then he (who does not accept) is committing as great a sin as is recorded for one who receives tax forcibly. (Bayhaqi in al-Sha'b: Narrated by Jabir.)

REWARD FOR SERVICE

Hadith 41: The noble Prophet ﷺ said: The chief of a company in a journey is he who serves them. He who surpasses his fellow travellers in service will find that his companions will not surpass him through any deed. Nevertheless, if anyone is martyred then he would surpass.

(Bayhaqi in al-Sha'b: Narrated by Sahl ibn Sa'd.)

Service of companions is more excellent than voluntary forms of worship. But, only a *shaheed* will exceed the one who serves.

CONSEQUENCES OF BACKBITING

Hadith 42: The Prophet ﷺ said (in response to a question from the Companions رضي الله عنهم): Do you know what backbiting is? The Companions رضي الله عنهم said, "Allah and His Messenger know best." He said, "Backbiting is to remember your (Muslim) brother in a manner that would displease him." Someone submitted, "What do you say if that fault is found in my brother as I describe?" The Prophet ﷺ said, "Backbiting really is to describe what is found in him. But, if it is not found in him then you are slandering him." (Muslim: Narrated by Abu Hurayrah.)

This *Hadith* explains that backbiting is to refer to someone in words that he may not appreciate. This gives a lie to those people too who mention someone's shortcoming and then assert that they do not mention anything wrong but they speak the truth. The Prophet ﷺ said that if the characteristic is found in the man then the first man backbites but if that is not found then it is worse than backbiting, it is slander. Some ignorant people say that they could repeat those words in the presence of the concerned man or that they do repeat them on his face. This is an argument prompted by the devil which suggests that backbiting is proper. The Prophet ﷺ said that whatever a man finds distasteful about him is backbiting. Thus, the base of sin is laid by hurting someone or doing something that he does not like. It is also sin if done in someone's presence. The *Ulama* have said that it is unlawful to mention someone's sin or defect in his garments. It is also a sin to pick faults in his descent, give him disgraceful nicknames or call his children ugly. And, backbiting is one of them.

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Hadith 43: Sayyidina Abu Sa'eed رضي الله عنه has reported that the Messenger of Allah ﷺ said: The sin of backbiting is

more severe than fornication. The Companions رضى الله عنهم asked, "O Messenger of Allah! How is backbiting more severe than fornication?" He said, "A man who commits fornication may repent afterwards and Allah accepts his repentance. But, he who backbites will not be forgiven unless that man whom he backbited forgives him." (Bayhaqi.)

The *Ulama* have said that if the man whom he has backbited comes to know of it then he may ask him to forgive him. But, if that man has not learnt that he has backbited him then this first man should seek Allah's forgiveness for his victim so abundantly that he may feel in his heart that he has made amends for backbiting him.

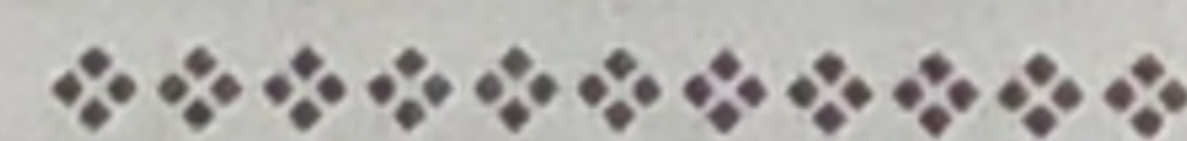
MERIT OF PATIENCE

Hadith 44: The Messenger of Allah ﷺ said: The Muslim who mixes up and mingles with different people and tolerates patiently the hardship that they cause him is more meritorious than the person who does not mix up with other people and does not endure hardship caused to him by them. (Tirmizi: Narrated by Ibn Umar.)

KINDNESS TO THE CREATURES

Hadith 45: The Seal of the Prophets, Sayyidina Muhammad ﷺ said: The creatures are the family of Allah. Thus, he is most dear to Allah of all people who treats them kindly. (Bayhaqi in al-Sha'b: Narrated by Abu Hurayrah.)

The meaning is that Allah has no family or children. The creatures are themselves like His family. So, just as you are pleased with him who treats kindly your family, Allah too is pleased with those who give kind treatment to His creatures.



FORTY AHADITH ABOUT MANNERS OF LIVING

بسم الله الرحمن الرحيم. نحمده ونصلى على رسوله الكريم.

In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble Messenger.

ETIQUETTE OF EATING

Hadith 1: The merciful Prophet ﷺ said: Say *Bismillah* before eating and eat with your right hand and eat from the food that is next to you.

(Bukhari, Muslim, as narrated by Umar ibn Abu Salamah.)

According to a *Hadith*, blessing descends on food. and according to another: If *Bismillah* is not mentioned over food, the devil considers it lawful (for him). (Mishkat.) That is, if the meal is not begun with *Bismillah* then the devil finds an opportunity to join in the food. If *Bismillah* is mentioned then he cannot eat.

Hadith 2: The Prophet ﷺ said: Let none of you ever eat with the left hand because the devil eats and drinks with the left hand. (Muslim: Narrated by Ibn Umar.)

Hadith 3: The Prophet ﷺ said: The devil presents himself everytime you do something (and) even when at the time of eating (he is there). Thus, when a morsel drops down from the hand of any of you then after removing what gets into it (of dust) he must eat the morsel and not leave it for the devil. Then when he has finished (eating), before

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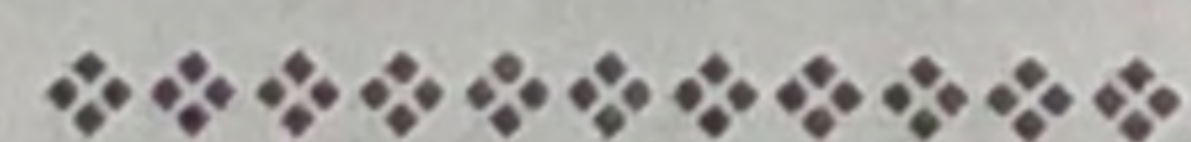
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Hadith 4: The Prophet ﷺ said: Get together and eat and do not separate yourselves (while eating) because blessing lies in company.

(Ibn Majah: Narrated by Umar ibn al-Khattab.)

Hadith 5: The Prophet ﷺ said: I do not recline when I eat. (Bukhari: Narrated by Abu Juhayfah.)

Sayyidah Ayshah رضي الله عنها said that the Messenger of Allah ﷺ never ate while reclining and would say: I eat as a slave eats and I sit as a slave sits. He meant to say: I am a slave of Allah. Pride does not suit a man. And, I eat with humility and humbleness. (Mishkat.)

Hadith 6: The Messenger of Allah ﷺ said: If anyone ate from a bowl and licked it (thoroughly with his fingers so that he cleaned it up) then the bowl says (in supplication for the man), "May Allah preserve you from Hell as you have preserved me from the devil (because if he had not cleaned it up the devil would have eaten what had remained.)

(Razeen: Narrated by Ayshah.)

According to another *Hadith*, the bowl seeks forgiveness for this man. (Mishkat.)

Hadith 7: The merciful Prophet ﷺ said: When the food is placed (and you begin to eat) remove your sandals (from your feet) because this will give comfort to your soles.

(Darami: Narrated by Anas.)

ETIQUETTE OF THE NIGHT

Hadith 8: The Prophet ﷺ said: When it is the first portion of the night, stop your children from going out into

the streets, lanes and roads because at that time the devils (evil jinns) spread out. Then, after some time, set the children free (and if they want, they may go out). And (at night) shut the doors after saying *Bismillah* because the devil does not open closed doors. And, say *Bismillah* and shut the openings of watersinks. Say *Bismillah* and cover your vessels. If you do not find anything to cover them then at least put something (a short wooden piece, etc.) over them. And, (before going to sleep) blow off the lanterns.

(Bukhari, Muslim: Narrated by Jabir.)

The Prophet ﷺ is reported to have said, according to a *Hadith*: Surely, this fire is your enemy. Hence, when you go to sleep (at night) blow it off. (Ibid: Abu Musa narrated it.)

Hadith 9: The Prophet ﷺ said: When the food is placed on the mat then until it is carried away, no one must get up and until other people have finished no one must withdraw his hand (from food). He may excuse himself (if he has to withdraw his hand and get up saying, Please carry on, I have finished eating, otherwise) the one next to him might feel shy and stop eating though he may still require to eat. (Ibn Majah: Narrated by Ibn Umar.)

Hadith 10: The true Prophet ﷺ said: When one of you eats but forgets to say *Bismillah* (at the beginning) then whenever he remembers (during the meal or on finishing it), he may say *بسم الله اوكه وآخره* (In the name of Allah, the first of it and the last of it.) (Tirmizi: Narrated by Sayyidah Aysha.)

Hadith 11: The Prophet ﷺ said: He who eats this bad smelling tree (onion), should not come to our mosque (until the smell vanishes from him) because that which disturbs a man, disturbs (also) the angels. (Bukhari, Muslim: Narrated by Jabir.)

Observation: Bad smell is repulsive to angels and men. Angels and worshippers visit the mosque. So, it is

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ETIQUETTE FOR HOSTS AND GUESTS

Hadith 12: The Prophet ﷺ said: He who believes in Allah and the Last Day must honour his guest. There is a formal meal (for the guest) one day and one night. (He also said:) A guest is for three days and after that (the guest may stay) it is *Sadaqah*. And the guest must not stay with the host so long that he gets fed up.

(Bukhari, Muslim: Narrated by Abu Shurayh.)

Hadith 13: The Prophet ﷺ said: It is the practice of the Prophets عليهم السلام that a man must accompany his guest upto the door. (Ibn Majah: Narrated by Abu Hurayrah.)

ACCEPTING INVITATIONS

Hadith 14: The Prophet ﷺ said: The worst meal of *valimah* is the one for which the rich are invited and the poor are ignored. (He then said:) He who does not accept an invitation disobeys Allah and His Messenger.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

Hadith 15: The Messenger of Allah ﷺ said: When one of you is invited to a meal, he must accept it. Then, he may eat, if he likes; or leave it, if he likes. (Muslim: Narrated by Jabir.)

Observation: He must not displease the Muslim brother who invites. He may go to his house. But, then, if he does not feel like it, or there is risk of his falling ill, he may make an excuse and leave the food. However, if sinful things

are done at the place of invitation then it is better to reject the invitation outright.

Hadith 16: The Prophet ﷺ said: If anyone is invited and he does not accept the invitation then he has disobeyed Allah and His Messenger. And, he who goes in (to eat) without an invitation, enters as a thief and comes out as a plunderer. (Abu Dawood: Narrated by Ibn Umar.)

Hadith 17: The Prophet ﷺ said: If two people invite (you) at one time then accept the invitation of the person whose door is near (to you). And, if one of the two comes first then accept this one's invitation.

(Ahmad: Narrated by one of the Companions.)

Hadith 18: The Prophet ﷺ said: The invitation of both those people should not be accepted and their food not consumed who compete with one another (in arrogance and to earn fame through the invitation).

(Bayhaqi in al-Sha'b: Narrated by Abu Hurayrah.)

A *Hadith* tells us that the Prophet ﷺ disallowed us from accepting the meals of the transgressors. (Mishkat.)

WASHING HANDS BEFORE AND AFTER MEALS

Hadith 19: The Prophet ﷺ said: The blessing of the meal lies in ablution before meals and ablution after meals.

(Tirmizi: Narrated by Salmaan.)

Observation: It is better to perform ablution before eating, otherwise, one may, at least, wash both hands and rinse the mouth, and again wash hands and rinse the mouth after eating. The washing of hands and rinsing the mouth is the ablution of the meals.

Hadith 20: The Teacher of mankind, Prophet Muhammad ﷺ said: If anyone spends the night with greasy

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are done at the place of invitation then it is better to reject the invitation outright.

Hadith 16: The Prophet ﷺ said: If anyone is invited and he does not accept the invitation then he has disobeyed Allah and His Messenger. And, he who goes in (to eat) without an invitation, enters as a thief and comes out as a plunderer. (Abu Dawood: Narrated by Ibn Umar.)

Hadith 17: The Prophet ﷺ said: If two people invite (you) at one time then accept the invitation of the person whose door is near (to you). And, if one of the two comes first then accept this one's invitation.

(Ahmad: Narrated by one of the Companions.)

Hadith 18: The Prophet ﷺ said: The invitation of both those people should not be accepted and their food not consumed who compete with one another (in arrogance and to earn fame through the invitation).

(Bayhaqi in al-Sha'b: Narrated by Abu Hurayrah.)

A *Hadith* tells us that the Prophet ﷺ disallowed us from accepting the meals of the transgressors. (Mishkat.)

WASHING HANDS

BEFORE AND AFTER MEALS

Hadith 19: The Prophet ﷺ said: The blessing of the meal lies in ablution before meals and ablution after meals.

(Tirmizi: Narrated by Salmaan.)

Observation: It is better to perform ablution before eating, otherwise, one may, at least, wash both hands and rinse the mouth, and again wash hands and rinse the mouth after eating. The washing of hands and rinsing the mouth is the ablution of the meals.

Hadith 20: The Teacher of mankind, Prophet Muhammad ﷺ said: If anyone spends the night with greasy

hands (sleeping without washing them) and harm befalls him then he must blame himself. (Ibid: Narrated by Abu Hurayrah.)

Observation: If anybody does not wash his hands after eating and goes to sleep like that then an animal might bite him at the hand. If he is lazy and is bitten as a result then he must blame himself for his foolishness.

ETIQUETTE OF DRINKING

Hadith 21: The Prophet ﷺ said: Do not drink like a camel in one gulp but take two (or) three sips when drinking. And when you drink say *Bismillah* and when you remove the vessel (after drinking) say *al-Hamdulillah*.

(Tirmizi: Narrated by Ibn Abbas.)

A *Hadith* tells us that the Prophet ﷺ drank in three sips. He disallowed us to drink from the mouth of the waterskin, breathing into the vessel, blowing onto the liquid that we drink, drinking in a standing posture and placing lips on the chipped or broken edge of the vessel. (Mishkat.)

SILVER AND GOLD VESSELS

Hadith 22: The Prophet ﷺ said: If anyone drinks from gold or silver utensils or from utensils that have something of gold or silver in their composition then he fills in his belly the Fire of Hell. (Daraqutni: Narrated by Ibn Umar.)

Another *Hadith* tells us that we must not drink in vessels of gold and silver and not eat in bowls made of these elements because they are for the disbelievers in this world and for you (Muslims) in the Hereafter. (Bukhari, Muslim.)

Women also are forbidden to eat from utensils of gold and silver and to use gold or silver in any way other than jewellery.

INDULGERS IN WASTEFUL EXPENSES AND BRAGGING

Hadith 23: The Prophet ﷺ said: Eat, drink and give

Sadaqah and wear (but) to the extent that there is no mixture of extravagance and arrogance in it.

(Ahmad: Narrated by Amr ibn Shu'ayb from his father from his grandfather.)

SUSPENDING GARMENTS BELOW ANKLES

Hadith 24: The Prophet ﷺ said: The lower garment of a Believer is worn upto midway down his legs. (If he raises it up further), he is not guilty of sin (or) he may have it between ankles and midway down his legs. But what is lower than that is (what takes him) in Hell. He said that three times. (Then he said:) Allah will not look (with a merciful sight) at him on the Day of Resurrection who conceitedly drags his lower garment (on the ground, on his shoes or on his feet.) (Abu Dawood: Narrated by Abu Sa'eed.)

Observation: It is forbidden to have any garment below the ankles—a lower garment, shirt, robe, long coat, etc.

MERIT OF WHITE DRESS

Hadith 25: The Messenger of Allah ﷺ said: Wear white clothes because they are purer and excellent and shroud your dead in them. (Ahmad: Narrated by Samurah.)

Another *Hadith* quotes the Prophet ﷺ as saying: Surely, the best dress in which you visit the graveyards and mosques is the white dress. (Ibn Majah.)

Hadith 26: The Prophet ﷺ said: Gold and silk are permitted to the women of my *ummah* but forbidden to the men. (Tirmizi: Narrated by Abu Musa.)

DRESSING UP TO SHOW-OFF

Hadith 27: The Prophet ﷺ said: He who wears showy, haughty clothes in this world will be made to wear con-

temptible clothes on the Day of Resurrection.

(Ahmad: Narrated by Ibn Umar.)

A *Hadith* tells us: He who out of humility abandons wearing beautiful clothes in spite of ability to do so, Allah will give him to wear clothes of distinction. (Mishkat.)

TURBAN

Hadith 28: The Chief of the Prophets ﷺ said: You people should put on turbans because they are signs of the angels, and let the ends hang on the shoulders.

(Bayhaqi in al-Sha'b: Narrated by Ubadah.)

It is disclosed in another *Hadith*: The difference between us and the polytheists is in the turbans over our caps. (Tirmizi.) The meaning is that the polytheists wrap turbans only while we wrap them over caps.

Observation: The angels when they came to help the Muslims in the Battle of Badr had turbans over their heads.

WOMEN MUST MAKE-DO WITH SILVER JEWELLERY

Hadith 29: The Chief of mankind, Prophet Muhammad ﷺ said: O women, does not silver suffice you to adorn with jewellery? (He also said:) Beware! The woman among you who wears golden jewellery to display it will be given a punishment.

(Abu Dawood: Narrated by the sister of Huzayfah.)

Observation: Although golden jewellery is allowed to a woman yet she may make-do with silver jewellery because it does not reflect much on fame. Golden jewellery often smacks of arrogance and is used to display one's lofty position which is a means of punishment in the Hereafter.

ETIQUETTE OF WEARING SANDALS

Hadith 30: The merciful Prophet ﷺ said: When one of

you wears his shoes, he must begin with the right shoe. When he takes them off, he must first remove it from the left foot. Thus, it must first be worn on the right foot and taken off from it at the last. (Bukhari, Muslim: Narrated by Abu Hurayrah.)

Hadith 31: The Prophet ﷺ said: Let none of you walk with one sandal. (He must) remove both sandals or wear both of them. (Ibid.)

GROW BEARDS

Hadith 32: The Prophet ﷺ said: Go contrary to the polytheists. Grow beards profusely and trim moustaches.

(Bukhari, Muslim: Narrated by Ibn Umar.)

Another *Hadith* tells us: He who does not trim his moustaches is not one of us. (Mishkat.)

ADOPTING RESEMBLANCE OF OPPOSITE SEX

Hadith 33: The Prophet of mercy ﷺ said: May Allah curse those men who take up a resemblance to women and those women who take up resemblance to men.

(Bukhari: Narrated by Ibn Abbas.)

DOG AND PICTURE IN A HOUSE

Hadith 34: The noble Prophet ﷺ said: The angels (of mercy) do not enter a house which has a dog and pictures.

(Bukhari, Muslim: Narrated by Abu Talhah.)

Observation: It refers to pictures of animate objects. The pictures of a mosque, trees, buildings, etc. are allowed.

Hadith 35: The Prophet ﷺ said: A Muslim has six (most important) rights over another Muslim:

- (1) When he is ill, he must pay him a sick-visit.
- (2) When he dies, he must take part in his funeral.
- (3) When he invites, he must accept the invitation.

- (4) When they meet, he must greet him with *salaam*.
- (5) When he sneezes and says *al-Hamdulillah*, he must say (in response) *yarhamakAllah*.
- (6) He must be his well-wisher in his presence and in his absence. (Ibid: Narrated by Abu Hurayrah.)

Hadith 36: The Holy Prophet ﷺ said: He who spends the night sleeping on the roof of the house (which has no boundary walls) then there is no responsibility for him.

(Abu Dawood: Narrated by Ali ibn Shayban.)

Observation: If anyone sleeps on a roof with no protective walls around and falls down and dies then he is responsible for his own life and gets the fruit of his idiocy.

Hadith 37: The Prophet ﷺ said: When one of you gets a sneeze, he must say *al-Hamdulillah* (praise belongs to Allah) and his companion must say (in response) *yarhamak Allah* (may Allah have mercy on you) and the sneezer must say *yahdeekumAllahu wa yuslib baalakum* (may Allah guide you and correct your affairs). (Bukhari: Narrated by Abu Hurayrah.)

ETIQUETTE OF GATHERINGS

Hadith 38: The Prophet ﷺ said: It is not allowed to a man to sit down between two men without their permission. (Tirmizi: Narrated by Abdullah ibn Umar.)

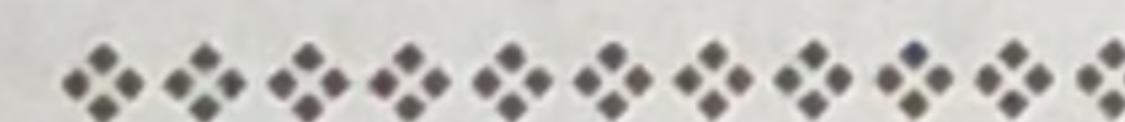
Hadith 39: The Prophet ﷺ said: When you are three men (at a place) then two men should not exclude the third and engage in secret talk until there are many people around. This is because he (whom the two leave alone to converse themselves) might feel aggrieved.

(Bukhari, Muslim: Narrated by Ibn Mas'ood.)

Observation: If there are many people then he will not feel bad because he will have company.

Hadith 40: The seal of the Prophets, Sayyidina Muhammad ﷺ said: (People's) gatherings are a trust (what is spoken there is confidential and should not be disclosed to others). However, three gatherings are an exception to this rule.

- (1) In which consultation is held to shed blood unlawfully.
- (2) Suggestions are forwarded to commit fornication.
- (3) And conspiracies are made to acquire someone's property. (Abu Dawood: Narrated by jabir.)



- (4) When they meet, he must greet him with *salaam*.
- (5) When he sneezes and says *al-Hamdulillah*, he must say (in response) *yarhamakAllah*.
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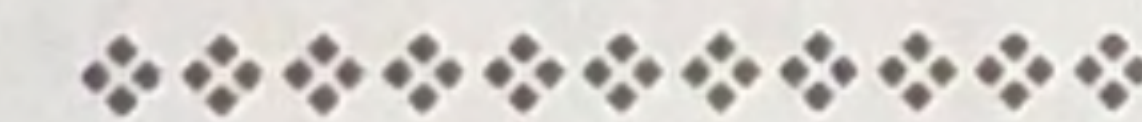
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FORTY AHADITH ABOUT MERCY AND FORGIVENESS OF ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.
In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble
Messenger.

THE ALL-EMBRACING MERCY

Hadith 1: The Messenger of Allah ﷺ said: When Allah, the Mighty, the Glorious, created everything, He wrote down a book that is placed at the throne of Allah. It is written in the Book, "Surely My Mercy has overtaken My Wrath."

According to another version, it is: "My Mercy supersedes My Wrath." (Muslim, Narrated by Abu Hurayrah.)

Hadith 2: The merciful Prophet ﷺ said: Allah has a hundred mercies. Allah has disbursed one mercy out of those on the jinn, mankind, quadrupeds and poisonous animals. It is because of that mercy that they turn to each other and show mercy mutually. It is because of this that the wild animals are merciful to their young, and Allah has retained ninety-nine mercies and through them He will show mercy to His slaves on the Day of Resurrection.

(Muslim: Narrated by Abu Hurayrah.)

Hadith 3: The Last of the Prophets ﷺ said: If a Believer learns how great is the punishment that Allah may

give, no one will wish for Paradise. And if a disbeliever learns how great is the mercy of Allah then no disbeliever will despair of His Mercy. (Muslim: Narrated by Abu Hurayrah.)

Hadith 4: The Prophet ﷺ said that Allah has said: O son of Aadam, as long as you seek My forgiveness for your sins and place hope in Me, I will go on forgiving you. And, I do not care, O son of Aadam, if your sins reach the clouds in the sky and you ask Me for forgiveness, I will forgive you. And, I do not care, O son of Aadam, if you meet Me while the earth is covered with your sins. I will forgive you so much that the earth will be covered with My forgiveness—provided, you have not associated anything with Me.

(Tirmizi: Narrated by Anas.)

Hadith 5: The Chief of the Prophets ﷺ said that the devil said to Allah, "O Lord, by Your Honour! I will continue to mislead your slaves as long as they have souls in their bodies." The Lord, Majestic and Glorious, said, "By My Honour and Greatness and Highness, as long as My slaves seek forgiveness from Me, I will go on forgiving them." (Musnad Ahmad.)

Hadith 6: The Prophet ﷺ said that when a Muslim becomes physically ill, Allah instructs the angel responsible to record this man's pious deeds, "Go on recording in his Record of Deeds those pious deeds which he was used to do (before his illness)." Then, if Allah gives him cure, He will wash away his sins and cleanse him but if He causes him to die, He will forgive him and have mercy on him.

(Sharah as-Sunnah as narrated by Abu Anas.)

Hadith 7: The merciful Prophet ﷺ said: The deed of any of you will not save him from Hell. The Companions رضى الله عنهم submitted, "Will your deed too not take you to Paradise?" He said, "My deed too will not save me except

that Allah may cover me with His Mercy. (My deliverance too will be through the mercy of Allah.) Hence, you keep your deeds straight like arrows, observe the moderate course in deeds. Engage in worship in the initial part of the day and engage in worship in the concluding part of the day. and, in the night too put in some worship and observe moderation in worship. In this way, you will get to your goal.

(Bukhari, Muslim: Narrated by Abu Hurayrah.)

Hadith 8: It is reported by Sayyidina Abdullah ibn Abbas رضى الله عنه that the Messenger of Allah ﷺ said: Surely Allah has ordained a procedure about piety and evil. If anyone forms an intention to do a pious deed but does not do it then Allah will record for him one piety. And, if he puts it into practice after the intention then Allah will record for him ten pious deeds. (It is not limited to that, rather) upto seven hundred times (or) more than that, very many, and with additions the piety is recorded. and, as for him who intends to commit a sin but (fearing Allah) does not do it then Allah will record for him one full pious deed. And, if intends to commit a sin and follows it up in practice then Allah will record only one sin against him. (Sins will not be recorded with addition.) (Bukhari, Muslim.)

MERCY FOR OFFERING *TAHAJJUD* AND ENCOURAGING OTHERS TO DO IT

Hadith 9: The Prophet ﷺ said: May Allah shower His mercy on the person who gets up in the night and (himself) offers (the *tahajjud*) *Salah* and awakens his wife also so that she also offers *Salah*. If his wife does not get up then he may sprinkle water on her face (to get her out of sleep). And, may Allah show mercy to the woman who gets up in the night and offers (the *tahajjud*) *Salah* (herself) and awakens her husband so that he may offer the *Salah*. If her husband does

not wake up, she may sprinkle water on his face.

(Abu Dawood: Narrated by Abu Hurayrah.)

The couple must first decide willingly that they would act in this way so that they may not disagree on the recommended path. When it is put into action.

It is stated in a *Hadith*: May Allah be merciful to the man who offers four *raka'at* before *asr*. (Abu Dawood.)

SALAH TAWBAH

Hadith 10: The Prophet ﷺ said: If anyone happens to commit a sin, he must perform ablution and offer *Salah* and ask Allah to forgive him. Allah will forgive him his sins. Then the Prophet ﷺ recited this verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ
يَعْلَمُونَ

{And those who, when they have committed an indecency or have wronged themselves, remember Allah, and seek forgiveness of their sins. And who forgives sins but Allah? And they persist not in that (wrong) which they have done, while they know it.

(Aal Imran, 3:135)}. (Tirmizi: Narrated by Abu Bakr.)

PARDON FOR PILGRIMS AT ARAFAH

Hadith 11: The Prophet ﷺ said: The devil has never been seen as debased, ignoble and burnt with jealousy as on the day of Arafah. The reason he is humiliated is that he sees the descent of Allah's mercy on those who perform Hajj and the forgiveness of the major sins of the *ummah*. Of course, the day of Badr was the day when the devil was more humiliated than he is on the day of Arafah. He was asked,

"What was seen on the day of Badr?" The Prophet ﷺ said, "On that day the devil saw Jibreel عليه السلام arranging the rows of the angels (against the polytheists)."

(Muwatta Imam Maalik: Narrated by Talha ibn Ubaydullah ibn Kareez.)

BLESSINGS FOR THE SHAHEED

Hadith 12: The Messenger of Allah ﷺ said: There are seven blessings for a *Shaheed* from Allah:

- (1) He is forgiven the moment he is martyred.
- (2) He is shown his place in Paradise.
- (3) He is safe from the punishment in the grave.
- (4) He is secure from the terrible unnerving event (on the Day of Resurrection).
- (5) A crown of honour will be placed on his head.
- (6) Seventy-two *hoors* (maidens of Paradise) will be given in marriage to him and they will have large eyes.
- (7) And, his intercession for seventy of his relatives will be granted.

(Tirmizi: Narrated by Miqdam ibn Ma'dikarib.)

REWARD ON FRIDAY

Hadith 13: The truthful Prophet ﷺ said: He who performs ablution, and does it very carefully, then comes for the Friday (*Salah*) and lends a good ear, keeping quiet, will be forgiven between this Friday and the next Friday. and, a further three will be forgiven (apart from that). And he who touched the pebbles (during the sermon) did a nonsensical thing. (Muslim: Narrated by Abu Hurayrah.)

Thus, his (minor) sins in the week will be forgiven as also an additional three day's sins. This is because the reward of Allah for a deed is at least ten times.

The *ulama* contend unanimously that wherever pardon

is offered for sins without the sinner repenting then it means the minor sins. and it is these that are numerous. a sinner is taken to task for his minor sins too and if he persists in doing them then they become major or grave.

MERIT OF THOSE WHO REMEMBER

Hadith 14: The Prophet ﷺ said: Whenever a group of people sit down to remember Allah, the angels surround them and mercy covers them up. They receive the satisfaction and peace of heart. and, Allah mentions them to those of His creatures who are in His court (meaning the angels). (Muslim: Narrated by Abu Hurayrah.)

BOUNTIES FOR OCCUPATION IN SUPPLICATION

Hadith 15: The noble Prophet ﷺ said: When the gate of supplication is opened for any of you then the gates of mercy open up for him. And of the things that are asked from Allah, He loves most the request for security.

(Tirmizi: Narrated by Ibn Umar.)

BOUNTIES ON LOOKING AFTER ORPHANS, DAUGHTERS AND SISTERS

Hadith 16: The Prophet ﷺ said: He who joins an orphan in his meals will have Paradise made obligatory for him by Allah unless he commits an unpardonable sin (that is, takes to disbelief and polytheism). And, as for him who brings up three daughters or three sisters teaching them manners and showing compassion to them until Allah makes them independent, Allah will make his entry into Paradise binding.

Someone submitted, "O Messenger of Allah! If he rears up two daughters or sisters?" The Prophet ﷺ said, "Yes, if

he raises up two daughter or sisters, he will get the same reward." The narrator has said that if the Companions رضى الله عنهم had asked him about one daughter or one sister, they would have been told of the same reward (that Allah would have made such a persons' entry into Paradise binding).

The Prophet ﷺ then said: Paradise becomes obligatory for him whose two beloved things are taken away. He was asked, "O Messenger of Allah! What are the two beloved things?" He said that they are his two eyes.

(Sharah as-Sunnah: Narrated by ibn Abbas.)

REWARD FOR SICK VISIT

Hadith 17: The Prophet ﷺ said: He who goes to visit a sick person gets into (the canopy of) mercy. Then, as he sits (next to the patient), he is submerged into mercy.

(Maalik, Ahmad: Narrated by Jabir.)

ASSURANCE OF SEVENTY THREE FORGIVENESSES ON AIDING THE OPPRESSED

Hadith 18: The Prophet ﷺ said: As for him who helps a wronged one, Allah records for him seventy-three (73) forgivenesses, through one of these forgiveness all his desires (and tasks) will materialise. The (other) seventy-two forgivenesses will be instrumental in raising his ranks on the Day of Resurrection. (Bayhaqi: Narrated by Anas.)

SIGNIFICANCE OF ISTIGHFAR

Hadith 19: It is narrated by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: By Allah, I seek forgiveness of Allah more than seventy times every day and repent to Allah. (Bukhari.)

Hadith 20: It is reported by Sayyidina Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: By the Being

Who has my soul in His Grasp! If you do not sin, Allah will take you away from this world and replace you with such people who will commit sin, then seek forgiveness from Allah. And He will forgive them. (Muslim.)

GLAD TIDINGS FOR CONTINUOUS ISTIGHFAR

Hadith 21: The merciful Prophet ﷺ said: There is glad tidings for the person who finds in his book (record of deeds) a plethora of *istighfar* (seeking of Allah's forgiveness). (Ibn Majah: Narrated by Abdullah ibn Busr.)

WORLDLY ADVANTAGES OF ISTIGHFAR

Hadith 22: The Prophet ﷺ said: If anyone occupies himself in *istighfar* then Allah will make out a way for him from every difficulty, turn all his sorrows into happiness and will grant him sustenance from a source wherefrom he had not even expected sustenance.

(Ahmad, Abu Dawood: Narrated by Ibn Abbas.)

ISTIGHFAR FOR THE MU'AZZIN

Hadith 23: Sayyidina Abu Hurayrah رضى الله عنه has reported that the Messenger of Allah ﷺ said: The *imam* is the guarantor while the *mu'azzin* is trustworthy (because worshippers rely on his *azan* to observe *Salah* and fasting. Then, he made a supplication to Allah, saying):

اللهم ارشد الائمة واغفر للمؤذنين.

{O Allah, guide the *imams* and forgive the *mu'azzins*.} (Abu Dawood, Tirmizi.)

OCCASIONS FOR ISTIGHFAR

ON EMERGING FROM TOILET

Hadith 24: Sayyidah Ayshah رضى الله عنها reported that when the Messenger of Allah ﷺ came out of the toilet he (sought forgiveness of Allah, saying:) غفرانك {Your forgiveness}. (Tirmizi.)

The *ulama* have held that this *istighfar* is made because one is deprived of mentioning and remembering Allah by the tongue during the time he is in the toilet.

ISTIGHFAR AFTER ABLUTION

Hadith 25: Sayyidina Abu Sa'eed al-Khudri رضى الله عنه has reported that the Prophet ﷺ made this supplication after ablution:

سبحنك اللهم وبحمدك اشهد ان لا اله الا انت استغفرك واتوب اليك.
{O Allah! You are without blemish. I describe Your praise. I bear witness that there is no god besides You. I seek Your forgiveness and I repent to You.}

(Tabarani in al-Awsat as in al-Hisn al-Haseen.)

ISTIGHFAR AFTER AZAN OF MAGHRIB

Hadith 26: Sayyidah Umm Salamah رضى الله عنها has reported that the Messenger of Allah ﷺ directed her to make this supplication at the time of *azan* of *maghrib*:

اللَّهُمَّ إِنَّ هَذَا أَقْبَالُ لَيْلِكَ وَأَذْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَائِكَ فَاعْفِرْ لِي.
{O Allah! This is the time of the beginning of Your night and the culmination of Your day. And the time to hear Your petitioners. So, forgive me.}

(Abu Dawood.)

ISTIGHFAR AFTER DUROOD IN SALAH

Hadith 27: Sayyidina Abu Bakr رضى الله عنه submitted, "O

Messenger of Allah, teach me a supplication that I may make in *Salah*." He taught him this supplication:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا فَغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

{O Allah! I have wronged myself immensely. and no one can forgive sins except You. So forgive me, a forgiveness from Yourself and have mercy on me. Indeed, You are the Forgiving, the Merciful.}

ISTIGHFAR AFTER SALAH

Hadith 28: It is reported by Sayyidina Thawban رضي الله عنه that after the offering *Salah*, the Messenger of Allah ﷺ sought forgiveness of Allah, three times and made this supplication:

اللهم انت السلام ومنك السلام. تباركت يا ذا الجلال والإكرام.
{O Allah, You are Peace. and peace comes from You. Blessed are You. O Possessor of Majesty and Glory}. (Muslim.)

ISTIGHFAR IN EVERY MEETING

Hadith 29: Sayyidina Abdullah ibn Umar رضي الله عنه has said that in every assembly they observed the Prophet ﷺ make this supplication a hundred times:

رب اغفر لي وبق على إنك انت التواب الرحيم.
{O Lord, forgive me and relent towards me. Indeed, You are the Relenting, the Merciful.} (Ahmad, Tirmizi.)

ISTIGHFAR ON CONCLUSION OF MEETING

Hadith 30: Sayyidah Ayshah رضي الله عنها has said that when the Messenger of Allah ﷺ sat down in a gathering or offered *Salah*, he spoke some expressions. She asked him

what the advantages were of those expressions. He said: If the participant of the gathering had spoken approved words then these expressions would become a seal for them but if he had spoken indecent words then these expressions would become an expiation for them. The expressions are:

سبحنك اللهم وبحمدك لا اله الا انت استغفرك واتوب اليك.

{You are without blemish, O Allah. And I praise you. There is no god besides You. I seek Your forgiveness and I repent to You.}

ISTIGHFAR WHEN OFFERING SALAAM AND SHAKING HANDS

Hadith 31: The Prophet ﷺ said; When two Muslims meet one another and shake hands, praise Allah and seek His forgiveness then they are forgiven.

(Abu Dawood: Narrated al-Bara.)

Thus when two Muslims meet, they must shake hands after offering *Salaam* and (they must) seek forgiveness for one another. The known words of *istighfar* are: يغفر الله لنا ولكم (May Allah forgive us and forgive you).

SEEKING FORGIVENESS AND MERCY FOR THE HOST

Hadith 32: It is reported by Sayyidina Abdullah ibn Busr رضي الله عنه that the Messenger of Allah ﷺ was a guest of his (Abdullah's) father. When he was taking leave, the father caught hold of the reins of the Prophet's ﷺ animal and requested him to make a supplication for them. The Prophet ﷺ said:

اللهم بارك لهم فيما رزقتهم واغفر لهم وارحمهم.

{O Allah, bless them in what You have provided them. And forgive them and have mercy on them.}

(Muslim.)

ISTIGHFAR FOR ONE WHO IS BACKBITED

Hadith 33: Sayyidina Anas رضي الله عنه has reported that the Messenger of Allah ﷺ said: One way to atone for backbiting is to seek forgiveness for one whom you have backbited. You may say:

اللهم اغفر لنا وله.

{O Allah, forgive us and forgive him.}

(Bayhaqi in al-Da'waat al-Kabir.)

It is forbidden to backbite anyone with the tongue, hand, or gestures of the eye. Backbiting is to mention someone's faults. Allah does not forgive it even when the wrong-doer repents because this relates to rights of fellowmen. Rights of fellow-men can only be redeemed by giving them their rights or receiving pardon from them.

SUPPLICATION FOR THOSE IN GRAVES

Hadith 34: Sayyidina Ibn Abbas رضي الله عنه said that when the noble Prophet ﷺ passed by the graves of Madinah, he turned towards them and said:

السلام عليكم يا اهل القبور يغفر الله لنا ولكم انتم سلفنا ونحن بالآثر.

{Peace be on you, O dwellers of the graves. May Allah forgive us and forgive you. You have preceded us and we are to follow you.} (Tirmizi.)

ISTIGHFAR FOR PARENTS

Hadith 35: It is narrated by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: Surely Allah raises the rank of someone in Paradise and he remarks, "O Lord, on what account has my rank been raised?" He receives an answer from Allah, "Your children have made a supplication for your forgiveness. Hence, you have been given this rank." (Ahmad.)

Hadith 36: It is reported by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: If the parents of a person die and he had been tormenting them then he must make supplications and *istighfar* for them. Allah will record him as one who treated his parents kindly.

(Al-Bayhaqi in Sha'b al-Eeman.)

FORMS OF ISTIGHFAR

Hadith 37: Sayyidina Bilal ibn Yasar رضي الله عنه has reported that the Messenger of Allah ﷺ said: The sins of one who makes this supplication will be forgiven even if he has fled from the battlefield of *jihad*:

استغفر الله الذي لا اله الا هو الحي القيوم واتوب اليه.

{I seek forgiveness of Allah besides Whom there is no god. (He is) the Ever-Living, the Eternal. And I repent to Him.} (Tirmizi.)

Observation: This *istighfar* must also be made three times when one sleeps at night.

Hadith 38: Sayyidina Jabir رضي الله عنه has reported that a man came to the Prophet ﷺ and said two or three times, (O my sins. My sins!) واذنوباه واذنوباه

The Prophet ﷺ said to him: Say:

الهم مغفرتك اوسع من ذنوبي ورحمتك ارجى عندي من عملي.

{O Allah! Your forgiveness is more vast than my sins. And Your mercy gives me more hope than my sins.}

He spoke these words, and the Prophet ﷺ said: Say again! He repeated them and the Prophet ﷺ asked him to say them once more which he did. The Prophet ﷺ said to him: Stand up! Allah has forgiven you.

(Mustadrak Haakim: Narrated by Jabir ibn Abdullah.)

SAYYID AL-ISTIGHFAR

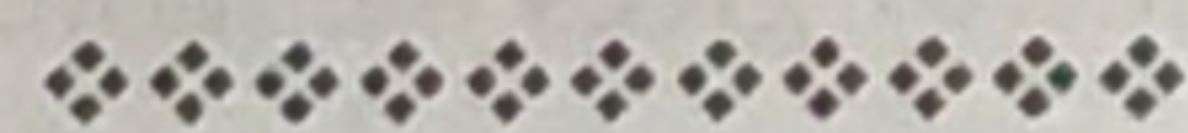
Hadith 39: It is reported by Sayyidina Shaddad ibn Aws رضي الله عنه that the Messenger of Allah ﷺ said: The *Sayyid al-Istighfar* (the chief way to seek forgiveness of Allah) lies in these words:

الهم انت ربى لا اله الا انت خلقتنى وانا عبدك وانا على عهدك ووعدك ما استطعت اعوذ بك من شر ما صنعت ابوء لك بنعمتك على وابوء بذنبي فاغفرلى فانه لا يغفر الذنوب الا انت.

{O Allah! You are my Lord. There is no god besides You. You have created me and I am Your slave and I stand by Your covenant and Your promise to the best of what I can. I seek refuge in You from the evil of what I have done. I acknowledge to You Your blessings on me. And I confess before You my sin. So, forgive me, for there is no one who can forgive, but You}.

If anyone repeats these expressions in the day with a sincere heart and then dies the same day before it is evening then he shall be among the people of Paradise. and, if anyone utters them at night and dies before it is morning then he will be one of those who go to Paradise.

(Mishkat, chapter on *Istighfar*, from Bukhari.)



FORTY AHADITH FORTY MUSNOON SUPPLICATIONS^①

بسم الله الرحمن الرحيم. نحمده ونصلى على رسوله الكريم.
In the name of Allah, the Beneficent, the Merciful.
We praise Allah and invoke blessings on His noble Messenger.

In conclusion, we write down forty *musnoon* supplications. They are all derived from *Ahadith* and they also number forty. They are taken from *Mishkat al-Masabeeh* and *Hisn Haseen*.

IN THE MORNING

(١) اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰ وَبِكَ نَمُوْتُ وَاِلَيْكَ الْمَصِيْرُ.

{O Allah with Your power do we enter upon the morning and with Your power do we enter upon evening. And it is with Your power that we live and it is with Your power that we shall die. and to You shall we return.}

WHEN THE SUN RISES

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَقَامَنَا يَوْمَنَا هَذَا وَلَمْ يَهْلِكْنَا بِذُنُوْبِنَا.

{All praise belongs to Allah Who has given^② us back

① For references, refer to my book *Fada'il Du'a*.

② This translation is from *Radiant Prayers* by Mawlana Muhammad Taqi Usmani while the Urdu text of this book has "Who has forgiven us this day..."

this day and did not eliminate us because of our sins.}

IN THE EVENING

(٢) اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا بِكَ يَحْيَى وَبِكَ نَمُوتُ وَإِلَيْكَ التُّشُورُ.

{O Allah! With Your power do we enter upon evening, and with Your power do we enter upon morning, and with Your power do we live and with Your power shall we die, and to You is our resurrection.}

A APRTICULAR SUPPLICATION FOR MORNING AND EVENING

Sayyidina Uthman رضى الله عنه reported that the Messenger of Allah ﷺ said: If anyone makes this supplication three times every morning and evening no harm shall fall on him. According to another version, he will not face a sudden trial.

(٣) بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

{In the name of Allah by virtue of Whose name nothing in heaven or earth does harm. and, He is the All-Knowing, the All-Hearing.}

WHEN SLEEPING

When a man decides to sleep, he should perform ablution, brush his bedding and lie down on the right side to sleep. Let him then say:

(٤) اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ.

{O Allah! Protect me from Your punishment on the day You will gather Your slaves.}

Or, he may say:

(٥) اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى.

{O Allah, I die and live, taking Your name.}

And at the time of sleeping, he may also say: سبحن الله thirty-three times, الحمد لله thirty-three times and الله اكبر thirty-four times.

ON ARISING FROM SLEEP

(٦) الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ التُّشُورُ.

{All praise belongs to Allah Who restored us to life after giving us death. And, to Him we shall be resurrected.}

BEFORE ENTERING THE TOILET

He must say (before he enters the closet) بسم الله *Bis-millah* and make this supplication:

(٧) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

{O Allah, I seek refuge in You from the foul male and female devils.}

ON EMERGING FROM IT

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

{All praise belongs to Allah Who delivered me from filth and gave me relief.}

ON COMMENCING ABLUTION

(٨) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

{In the name of Allah, the Beneficent, the Merciful.}

AFTER HAVING PERFORMED IT

(٩) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ. اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

{I bear witness that there is no god but Allah; the One; He has no partner. And I bear witness that Muhammad is His slave and His Messenger. O Allah, cause me to be among those who repent and cause me to be among those who are purified.}

ON ENTERING THE MOSQUE

(١٠) اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

{O Allah, open for me the doors of mercy.}

WHILE IN THE MOSQUE

(١١) سُبْحَنَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

{Allah is Full of Glory. all praise belongs to Allah. There is no one worthy of worship besides Allah. And, Allah is the Greatest.}

ON EMERGING FROM THE MOSQUE

(١٢) اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

{O Allah, I ask You for Your favours.}

ON HEARING THE AZAN

One must repeat what the *mu'azzin* calls out but when he says *لا حول ولا قوة إلا بالله* and *حي على الفلاح* he should say *حي على الصلوة* (There is now power or might save with Allah).

WHEN THE AZAN IS OVER

(١٣) اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ. ①

① These are the words found in *Ahadith*. Some people have added some words to it.

{O Allah, Lord of this perfect call and the *Salah* that will be established, bless Muhammad with nearness and honour, and raise him to the praised station that You have promised him. Surely, You do not go back from Your word.}

PLACING RIGHT HAND ON THE HEAD AFTER THE FARD PRAYER

(١٤) بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ.

{I have concluded my *Salah* in the name of Allah Who is the Beneficent, the Merciful. O Allah, remove from me worry and sorrow.}

And then say *استغفر الله* three times. Then make this supplication:

(١٥) اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. ①

{O Allah, You are Peace. Peace emanates from You. Great are Your blessings, O Lord of Glory and Honour.}

AFTER WITR, SAY THRICE

(١٦) سُبْحَنَ الْمَلِكِ الْقُدُّوسِ.

{I declare the glory of (Allah, the) Sovereign, the Most Pure.}

The third time, he should raise his voice and prolong the *د* (*daal*) of *Quddoos*.

AFTER FAJR AND MAGHRIB SALAH

The Prophet ﷺ said that if a person repeats the following expression seven times without speaking to anyone after the *fajr* and *maghrib Salah* and he dies that day

① These are the words in books of *Hadith* though people have lengthened it.

وَرَسُولُهُ. اَللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ.

{I bear witness that there is no god but Allah; the One; He has no partner. And I bear witness that Muhammad is His slave and His Messenger. O Allah, cause me to be among those who repent and cause me to be among those who are purified.}

ON ENTERING THE MOSQUE

(١٠) اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ.

{O Allah, open for me the doors of mercy.}

WHILE IN THE MOSQUE

(١١) سُبْحَنَ اللّٰهُ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ.

{Allah is Full of Glory. all praise belongs to Allah. There is no one worthy of worship besides Allah. And, Allah is the Greatest.}

ON EMERGING FROM THE MOSQUE

(١٢) اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ فَضْلِكَ.

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{O Allah, Lord of this perfect call and the *Salah* that will be established, bless Muhammad with nearness and honour, and raise him to the praised station that You have promised him. Surely, You do not go back from Your word.}

PLACING RIGHT HAND ON THE HEAD AFTER THE FARD PRAYER

(١٤) بِسْمِ اللّٰهِ الَّذِي لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ اَللّٰهُمَّ اَذْهَبْ عَنِّي اَلْهَمَّ وَالْحَزْنَ.

{I have concluded my *Salah* in the name of Allah Who is the Beneficent, the Merciful. O Allah, remove from me worry and sorrow.}

And then say *استغفر الله* three times. Then make this supplication:

(١٥) اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. ①
{O Allah, You are Peace. Peace emanates from You. Great are Your blessings, O Lord of Glory and Honour.}

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(١٦) سُبْحَنَ الْمَلِكِ الْقُدُّوسِ.

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① These are the words in books of *Hadith* though people have lengthened it.

or that night then he will surely be saved from Hell.

(١٧) اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ.
{O Allah, preserve me from Hell.}

ON COMING OUT OF HOUSE

(١٨) بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.
{In the name of Allah. Upon Allah do I rely. There is no power or might save with Allah.}

WHEN ENTERING THE HOUSE

(١٩) اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا.

{O Allah, I ask You the good of entry and the good of exit. In the name of Allah, we enter and in Allah, Our Lord, we place our trust.}

Then, he may offer *salaam* to the inmates of the house.

GOING TO THE MARKET

(٢٠) بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَاصِبِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَصِيبَ فِيهَا يَمِينًا فَاجِرَةً أَوْ صَفْقَةً خَاسِرَةً.

{In the name of Allah (I enter). O Allah, I ask You for the good of this market and the good of what is therein. and I seek Your protection from its evil and the evil of what is therein. O Allah, I seek Your protection from that I may utter a sinful word in it or strike a bad bargain.}

WHEN BEGINNING TO EAT

(٢١) بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ اللَّهُ.
{In the name of Allah and with the blessings of Allah (I commence to eat).}

IF ONE FORGETS TO SAY *BISMILLAH* IN THE BEGINNING THEN HE MUST SAY WHEN HE REMEMBERS

بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ.
{In the name of Allah, the first of it and the last of it.}

It is mentioned in *Hadith* that if *Bismillah* is not mentioned when eating then the devil joins in to eats.

AFTER HAVING EATEN

(٢٢) الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ.
{All praise belongs to Allah Who gave us food and drink and took care of our needs and housed us and blessed us amply, and caused us to be among Muslims.}

AFTER DRINKING MILK

(٢٣) اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.
{O Allah, bless us in it. And increase for us its supply.}

WHEN HAVING EATEN SOMEBODY'S MEAL

(٢٤) اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي.
{O Allah, feed him who had feed me. And give drink to him who has given me to drink.}

ON TAKING LEAVE OF THE HOST

(٢٥) اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ.
{O Allah! Bless for them the provision that You have given them. and forgive them and have mercy on them.}

or that night then he will surely be saved from Hell.

(١٧) اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ.

{O Allah, preserve me from Hell.}

ON COMING OUT OF HOUSE

(١٨) بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

{In the name of Allah. Upon Allah do I rely. There is no power or might save with Allah.}

WHEN ENTERING THE HOUSE

(١٩) اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا.

{O Allah, I ask You the good of entry and the good of exit. In the name of Allah, we enter and in Allah, Our Lord, we place our trust.}

Then, he may offer *salaam* to the inmates of the house.

GOING TO THE MARKET

(٢٠) بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَاصِبِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَصِيبَ فِيهَا يَمِينًا فَاجِرَةً أَوْ صَفْقَةً خَاسِرَةً.

{In the name of Allah (I enter). O Allah, I ask You for the good of this market and the good of what is therein. and I seek Your protection from its evil and the evil of what is therein. O Allah, I seek Your protection from that I may utter a sinful word in it or strike a bad bargain.}

WHEN BEGINNING TO EAT

(٢١) بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ.

{In the name of Allah and with the blessings of Allah (I commence to eat).}

IF ONE FORGETS TO SAY *BISMILLAH* IN THE BEGINNING THEN HE MUST SAY WHEN HE REMEMBERS

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ.

{In the name of Allah, the first of it and the last of it.}

It is mentioned in *Hadith* that if *Bismillah* is not mentioned when eating then the devil joins in to eats.

AFTER HAVING EATEN

(٢٢) الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ.

{All praise belongs to Allah Who gave us food and drink and took care of our needs and housed us and blessed us amply, and caused us to be among Muslims.}

AFTER DRINKING MILK

(٢٣) اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

{O Allah, bless us in it. And increase for us its supply.}

WHEN HAVING EATEN SOMEBODY'S MEAL

(٢٤) اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي.

{O Allah, feed him who had feed me. And give drink to him who has given me to drink.}

ON TAKING LEAVE OF THE HOST

(٢٥) اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ.

{O Allah! Bless for them the provision that You have given them. and forgive them and have mercy on them.}

AT AFTAR

(٢٦) اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ.
{O Allah, I observed the fast for You, and (now) I break it with Your provision.}

AFTER IFTAR

(٢٧) ذَهَبَ الظَّمَا وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ.
{The thirst is quenched and the veins are soaked and the reward is assured if Allah wills.}

IF IFTAR IS HAD AT SOMEONE'S PLACE

(٢٨) أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَآكَلَ طَعَامُكُمْ الْإِبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.
{May those who fast, break their fast with you. And may the righteous eat your food. And may the angels call for mercy on you.}

ON WEARING CLOTHES

(٢٩) الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.
{All praise belongs to Allah Who has clothed me with this and provided me without any might or power from me.}

ON DONNING NEW GARMENTS

(٣٠) اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ أَسْتَلْكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.
{O Allah, praise is for You in that You gave me this dress to wear. I ask You for the good of it and for the good of what is made for. And I seek refuge in You from its evil and the evil of what it is made for.}

ON OBSERVING ONESELF IN THE MIRROR

(٣١) اللَّهُمَّ أَنْتَ حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي.
{O Allah! You have made me beautiful in physique.

So, make me beautiful in character.}

CONGRATULATIONS TO THE BRIDE GROOM

(٣٢) بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.
{May Allah shower blessings on you and may He shower favours on both of you. And may He keep you two together well pleased.}

WHEN WISHING TO HAVE PRIVATE RELATIONS

(٣٣) بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.
{In the name of Allah. O Allah, keep the devil far removed from us, and keep the devil far removed from the children that You will give us.}

SUPPLICATION ON LAYLAT UL QADR

(٣٤) اللَّهُمَّ إِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.
{O Allah! You are the Forgiving. You love to forgive. So, forgive me.}

ON BEHOLDING THE NEW MOON

(٣٥) اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبِّي وَرَبُّكَ اللَّهُ.
{O Allah! Let this new moon come to us with blessings, faith, security, Islam and the deeds that You love and which please You. O moon, my Lord and your Lord is Allah.}

ON SEEING A MUSLIM LAUGHING

(٣٦) أَضْحَكَكَ اللَّهُ سِنَّكَ.
{May Allah keep you laughing!}

ON VISITING A SICK MUSLIM

(٣٧) لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ.

{There is no harm but a source of purification, if Allah wills.}

ON MOUNTING OR TAKING A CONVEYANCE

(٣٨) سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ.

{He is without blemish Who has made this subservient to us while we were not on our own competent for it. And surely, to our Lord are we to return.}

STOPS IN TRANSIT

(٤٠) أَعُوذُ بِكَلِمَتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ.

{I seek refuge in the perfect words of Allah from the evil of what He has created.}

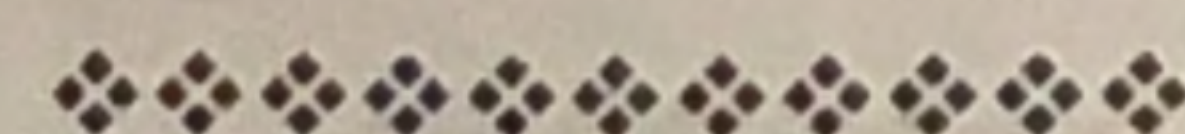
ON VISITING GRAVEYARD

(٤٠) السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثِرِ.

{Peace be to You, O dwellers of the graves. May Allah forgive us and (may He) forgive you. You have preceded us and we will follow you.}

تَمَّتْ بِالْخَيْرِ

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.



GLOSSARY

-*asr* : afternoon *Salah*.

-*azan* : call to prayer (*Salah*).

-*al-Fatihah* : the first chapter of the Qur'an.

-*Allah Akbar* : Allah is the Greatest.

-*Arafah* : the place where Hajj pilgrims stay on the 9th day of Zul Hajjah.

-*barzakh* : (1) the intervening period between present life and the Hereafter, whether in the grave or any other form.
(2) anything that intervenes between two things.

-*bismillah* : in the name of Allah the Most Gracious.

-*bidi* : a kind of (native) cigarette.

-*chaast* : see *duha*.

-*duha* : optional *Salah* before noon.

-*dum* : blood; slaughtering sheep, cow, camel; animal sacrifice as penalty.

-*dum* : blowing on someone after invocation.

-*Eeman* : faith.

-*eed* : 1st day of Shawwal marking end of Ramadan (*al-Fitr*) and the 10th day of Zul-Hajjah (*al-Adha*) day of sacrifice.

-*fard* : (absolute) obligatory, compulsory.

-*fajr* : morning *Salah*.

-*fiqh* : jurisprudence, science of *Shari'ah*.

-*ghassaq* : flowing from bodies of the damned.

-*Hadith* : sayings or practice or silent approval of the Prophet ﷺ.

(pl. *Ahadith*) :

-*hadd* : prescribed punishment.

-*hajj* : pilgrimage to Makkah involving a stay at Arafah and other rights, an obligation on those capable.

- hijrah* هجرة: (1) migration.
(2) the migration of the Prophet ﷺ and Muslims from Makkah to Madinah, beginning of the Muslim calendar.
- hajj badal*: to perform Hajj for another.
- Hajr Aswad* the black stone placed in the southern corner of the Ka'bah. It is a stone from Paradise.
حجر الاسود
- halaq* حلق: having head shaved.
- istinja'* استنجاء: washing the private parts after relieving oneself.
- isha* عشاء: night *Salah*.
- Iblis* ابليس: the devil.
- ihram* احرام: a-state in which one is forbidden certain deeds normally lawful; it is assumed for pilgrimage.
- illiyoona* عليون: register for recording good deeds of Muslims.
(pl. illiyeen):
- ishraq* اشراق: optional *Salah* observed after sunrise.
- iftar* افطار: breaking fast.
- i'tikaf* اعتكاف: seclusion (in mosque for men) to worship Allah. Women observe it at home.
- istighfar* استغفار: to seek forgiveness of Allah.
- istilaam* استلام: to kiss the Hajr Aswad directly or symbolically.
- idtiba'* اتباع: to place the upper sheet of *ihram* on left shoulder passing it below right armpit.
- imam* امام: leader; one who leads the congregational prayer.
- jihad* جهاد: religious war.
- jama'ah* جماعة: congregational *Salah* in mosque.
- Kalimah* كلمة: Islamic confession of faith; word, expression.
- Ka'bah* كعبة: Bayt Allah (House of Allah) at Makkah.
- Laylat ul-Qadr* night of power; one of the odd-dates nights in the last ten days of Ramadan.
ليلة القدر
- Mahshar* محشر: place of gathering.
- Mu'min* مؤمن: Believer.
- miswak* مسواك: normally root or stick of the Araak tree used for cleaning teeth.
- Maghrib* مغرب: sunset *Salah*.
- mazi* مذي: urethral discharge, pre-seminal fluid.

- mani* مني: semen, sperm, spermatoc fluid.
- mujahid* مجاهد: warrior in the path of Allah.
- masjid* مسجد: mosque.
- mu'azzin* مؤذن: one who calls the *azan*.
- muqtadi* مقتدى: one who follows the *imam*, a member of the congregation.
- makrooh* مكروه: not desirable and not approved by religion but not punishable.
- mabroor* مبرور: blessed, approved by Allah.
- meeqat* ميقات: a stipulated place beyond which no Muslim can proceed without assuming the *ihram*.
- miswak* مسواك: tooth stick.
- mustahabb* مستحب: commendable, desirable.
- minbar* منبر: pulpit; the Khutbah (sermon) is.
- mukatab* مكاتب: a slave (male/female) who binds himself to buy his freedom for an agreed amount.
- mi'raj* معراج: ascension of the Prophet ﷺ to the heavens.
- masnoon* (masnun) مسنون: what is approved by *sunnah*.
- mahram* محرم: one whom a person cannot marry (father, brother, etc.) at any time in life.
- Ni'saab* نصاب: minimum amount of property on which *zakah* is payable.
- Qisas* قصاص: retaliation; prescribed punishment which may be remitted by the offended person.
- qiblah* قبله: the direction of the Ka'bah towards which one faces in *Salah*.
- qasr* قصر: shorten; (1) have hair cut short; (2) curtailed *fard Salah* during travel.
- ruku'* ركوع: bowing posture in *Salah*.
- raka'ah* ركعة: unit of prayer (*Salah*)
(pl. raka'at):
- rukn Yamani*: a corner of the Ka'bah, the end on the other side of Hajr Aswad.
- ramal* رمل: to walk with short, rapid steps, jerking shoulders along (during *tawaf*).

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